

VOLUME ONE • NUMBER THREE • FALL 1980

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

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Learning Through Leadership



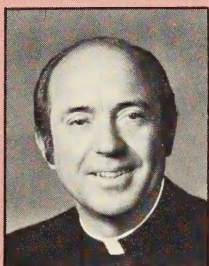
Indispensable Self-Esteem



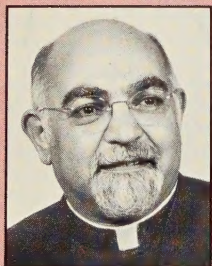
**Managing Anger,
Hostility, and Aggression (Part II)**



Homosexuality Today



EDITOR-IN-CHIEF James J. Gill, S.J., M.D., is a priest, physician, and psychiatrist. While working at the Harvard University Health Services during the past 12 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, Loyola University (Illinois), St. John's University (Minnesota), the U.S. Air Force Chaplains School (Alabama), and the Graduate Theological Union (California). A member of the California Province of the Society of Jesus, Father Gill grew up in San Francisco and was ordained to the priesthood there in 1957. He has published more than 50 papers on topics related to religion, human development, community life, and psychiatry.



SENIOR EDITOR Angelo D'Agostino, S.J., M.D., is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School in Washington, D.C., and is Chairman of the American Psychiatric Association's Committee on Religion and Psychiatry. During the past decade, he has served as Director of the Center for Religion and Psychiatry of the Washington Psychiatric Institute Foundation and as a faculty member of the Washington Theological Coalition, Washington, D.C.



ASSOCIATE EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Miss Amadeo has counseled and taught religious men and women in the United States, Canada, Europe, and Asia. She has served on the faculty of the Stritch School of Medicine at Loyola University in Chicago, the summer theological faculty at the University of San Francisco, and at St. John College in Cleveland. She has directed numerous workshops and programs for religious superiors, formation personnel, and spiritual directors.

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Human Development

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INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the managing editor, Charles Blackwell, 130 John St., New York, N.Y. 10038. Copy should be typewritten double spaced on 8½ x 11 inch white paper with generous margins on each page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

All submissions should be accompanied by a stamped, self-addressed return envelope.

LETTERS TO THE EDITOR

Just a note to congratulate you and your staff on the excellent first edition of *Human Development*. I read it with delight. It was so interesting and informative. Your use of resources shows us where we can get more information, if needed. I am sure that it will bear much fruit throughout the world.

Sister Catherine Labinowich, O.S.B.
Winnipeg

The first issue (read from cover to cover) was even better than my best hopes.

Sister Elizabeth Mary Strub, S.H.C.J.
Superior General, Rome

Congratulations on your new enterprise. I read it from cover to cover and enjoyed it thoroughly.

Rev. Paul Couture, S.S.E.
Chairman, Graduate Theology
and Religious Education
St. Michael's College, Winooski, Vt.

I think what you are doing is a very significant service in a very needy area. Best wishes as you move ahead on this project.

Brother Joseph Schmidt, F.S.C.
Adamstown, Md.

Congratulations to you and the staff of *Human Development* on turning out an excellent first issue. I look forward to many more in the future.

William F. X. Geoghan
Manhasset, N.Y.

We have two subscriptions coming to the mother-house here. I and others who have read it so far find the first issue interesting, helpful, and enjoyable. God bless you and your apostolic work.

Sister Mary Loyola
Houston

I have just received and finished reading the first issue of *Human Development*. Congratulations on the new venture. I already look forward to the summer issue.

I would like to urge a reconsideration of the "inevitable question" referred to in your editorial. I do believe that the sexist language can be eliminated

rather easily without awkward juggling of pronouns. I predict that women will be well represented among your subscribers. *Human Development* will be well received and recommended if you do not "proceed in the conventional chauvinistic style for the first issues."

I am the coordinator of our Office of Ongoing Formation and already feel that the content of *Human Development* will be a rich resource for us. May the Spirit continue to guide your efforts.

Sister Mary Ann Pauline Brasser
Dubuque

My sincere congratulations to you and your team for what I have found to be an exciting, highly developed publication that will challenge us!

Human Development is needed and will serve us as you have done so well in the past. *Human Development* is a response to our need for more of you.

Please be assured of my support, encouragement, and hopefully a contribution in the future.

Marylouise Fennell, RSM, Ed.D.
Assistant Dean, Graduate Division
Saint Joseph College, West Hartford, Conn.

I came across your initial issue of *Human Development* in our friary. I was much impressed by its relevancy and practical approach to many of the problems existing in religious communities today. Wishing you continued success in your apostolate.

Claude Jarnak, O.F.M. Conv.
President, St. Hyacinth College
and Seminary, Granby, Mass.

Congratulations! It is a great idea! You are off to a great start and I hope and pray the future issues will be as good, if not better, than your first! Be assured of my prayers for the continuing success of *Human Development*.

Rene H. Gracida
Bishop of Pensacola-Tallahassee

Congratulations on your initial edition! A welcome and refreshing journal for those of us who do pastoral care. There are many journals that offer only

a psychological account of human growth. It is most difficult to find a journal of professional quality that combines the psychological with the spiritual.

So I have great hopes and expectations for *Human Development*. Perhaps you did not think of those who work with the parish setting as you set up your goals and objectives, but being where the "action" is puts us in daily contact with the human condi-

tion. Counseling, homilies, Sacrament of Reconciliation, and other opportunities for pastoral ministry are unique experiences for total human growth and enrichment, spiritually and psychologically.

Your journal can contribute to the furthering and fostering of pastoral care.

Rev. John J. Murphy
Denver

STRESS SIGNALS

Dr. Kirk Lamb of the student counseling service at St. John's University, Collegeville, Minnesota, thought *Human Development's* readers might appreciate a list of signals that he has prepared to identify *eustress* and *distress*—terms Dr. Hans Selye uses to distinguish reactions of well-being as opposed to those accompanying emotional pain. Dr. Lamb groups these signals according to their association to the body, personal relationships, the mind, gut reaction, and personal actions.

DISTRESS SIGNALS

BODY

Tense muscles (back, head, neck, voice, etc.) ☐ Awkward movement, "wooden" ☐ Headaches ☐ Constantly sick (colds, allergies, etc.) ☐ Sexual dysfunction ☐ Sweating ☐ Feel hot or cold ☐ Heart thumping, palpating ☐ Shallow, rapid breathing ☐ Indigestion, appetite loss ☐ Nausea ☐ Trembling, twitching ☐ Injury prone ☐ Acid stomach, ulcerous ☐ Diarrhea ☐ Weight loss or gain ☐ Insomnia, shift in sleep patterns ☐ Abdominal gas ☐ Constantly tired but not sleepy ☐ Constipated

PERSONAL RELATIONSHIPS

Avoiding ☐ Withdrawing ☐ Being insensitive, not listening ☐ Rejecting ☐ Becoming very dependent ☐ Attacking others ☐ Bitching, complaining ☐ Manipulating ☐ Not trusting anyone ☐ Blabbering, blubbing ☐ Superficial chit-chatting ☐ Performing ☐ Being defensive

MIND

Can't concentrate ☐ Absentminded ☐ Intruding, unwanted thoughts ☐ Preoccupied with time, worries ☐ Can't decide about anything ☐ Manic thinking—runaway mind ☐ Many careless mistakes ☐ Disorganized or confused ☐ Self-critical, self-condemning ☐ Preoccupied with how well you're performing

GUT REACTION

Depressed ☐ Generally anxious ☐ Empty or meaninglessness ☐

Joyless ☐ No confidence, poor self-esteem ☐ Feel inadequate ☐ Irritable ☐ Helpless feeling ☐ Bored ☐ Ready to cry ☐ Ready to give up ☐ Ready to be afraid ☐ Moody ☐ Passive ☐ Nightmares

PERSONAL ACTIONS

Manic, running feverishly for no apparent reason ☐ Hurry, hurry, hurry ☐ Crawling along ☐ Immobile, in stupor ☐ Constantly eating ☐ Dramatic change in eating pattern ☐ Regular use of coffee, cigarettes, alcohol, cola, uppers, downers, or pot in order to get back to normal ☐ Compulsive cleaning or organizing ☐ Failing to keep up with exercise routines ☐ Spending all your time at work, school, play

EUSTRESS SIGNALS

BODY

Rarin' to go, energized ☐ Muscle tone good ☐ Alert reflexes ☐ Relaxed ☐ Warm and mellow ☐ Coordinated, fluid motion ☐ A good tired

PERSONAL RELATIONSHIPS

Standing up for your rights and your ideas ☐ Feeling involved, connected to another ☐ Feeling strong, independent ☐ Willing to be open, honest, direct

MIND

Having complete concentration ☐ So involved with project you lose track of time ☐ Creative ideas are flowing ☐ Decisions are made with skill ☐ You are witty, quippy, humorous about stressful situations

GUT REACTION

Feel excited ☐ Euphoric ☐ Confident ☐ "Up" ☐ "Turned on," "tuned in" ☐ Mellow ☐ Risky, frisky ☐ Sexy ☐ Compassionate

PERSONAL ACTIONS

You go after things ☐ You act now ☐ You are spontaneous ☐ You have a balance of routine and fluidity in your life ☐ You get things done

EDITORIAL

FALL'S MYSTERIES BRING ON THANKSGIVING

One of the loveliest aspects of the fall season, especially in the regions where the leaves turn scarlet and golden just before they carpet the ground, is the after-summer burst of travel so many people undertake to catch one final glimpse of nature's beauty before she veils it in white. The season is full of mysteries. What turns the green leaves red? How do birds navigate so accurately to their homes in the south? And what prompts the decision of postulants and seminarians to leave home and loved ones to give all their time and talents to an omnipresent but invisible God?

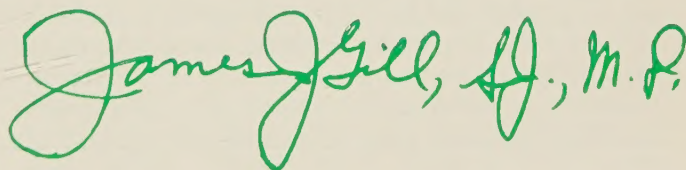
The fall issue of *Human Development* also touches upon mysteries, but they are areas we know just enough about to present a wide range of observations and suggestions that we think will prove helpful to our readers and those in their care. For example, a great deal still remains unknown about homosexuality, its origins, and the type of treatment, if any, that can transform it into heterosexuality or at least eradicate the impulsiveness, confusion, and anger so often accompanying it. Our article supplies some of the background information that we hope will provoke a profitable dialogue with and among our readers in future issues. Self-esteem, too, is a topic we discuss with the expectation that its manifold aspects and implications will elicit much attention and fresh input.

The article we began in the summer issue on the nature of anger, hostility, and aggression is continued with a look at some of the practical ways to manage such emotions. Our interview with Sister Eileen Kelly, an outgoing provincial superior of the Sisters of St. Ann, represents a conviction I have held for a long time—that the wisdom acquired by superiors in the crucible of experience should somehow be made available to their successors.

We celebrate the opportunity to present several articles and a poem submitted by our first nonstaff contributors. Jerome Cusumano, S.J., of the Japan

Province, has written about meditation as a means of "Consciousness Change," and James Torrens, S.J., rector of the Jesuit Community at the University of San Francisco, presents his warmly insightful poem and reflection, "Piecing Out the Map [of life]."

We look forward to hearing the ideas, experiences, and insights of our readers in this fall season, and we again invite your letters and articles. *Human Development* has been initiated as a vehicle for exchange, and only you, our readers, can make it successful. We are deeply grateful for the encouraging letters many of you have sent, some of which are printed in this issue. For now, we wish you a fall with long, quiet walks and conversations, and a Thanksgiving Day that is a festival expressing your life.



James J. Gill, S.J., M.D.

LEARNING THROUGH LEADERSHIP

Editor's Comment: Several assumptions underlie the publication of this interview. The first is that persons who serve in positions of leadership within religious congregations will gain some valuable insights from their close contact with the many people they guide. Secondly, leaders and their followers within the Church are increasingly interested in whatever progress is evidenced in the lives and communities of similar groups that are serving the Lord in different parts of the world. Finally, an interview with a successful superior going out of office could provide some interesting and potentially useful reflections on the lessons her leadership has taught her. Consequently, *Human Development* has traveled to Victoria, Canada, to talk with Sister Eileen Kelly, provincial superior of the Sisters of St. Ann. Her province—including the Yukon and Alaska as well as British Columbia—is one of the ten comprising her total congregation. Sister Kelly earned a doctoral degree in history at the University of Notre Dame shortly before she became provincial in 1971.

HD: Sister Kelly, while you were studying for your doctorate at Notre Dame, did you suspect that your efforts would lead to nine years in office as provincial superior?

Sr. Kelly: Heavens no. I was expecting to take a position at the University of British Columbia and teach 18th-century French history.

HD: Why do you think your sisters voted you into office?

Sr. Kelly: I think at the time, things were changing

faster for us than for any other community I knew. We were experiencing marked polarization between the usual extremes—the conservative traditionals and the progressives. I think I was chosen because I was not identified with either group. Since I was away at school, nobody knew where I stood, least of all me! I have a fairly outgoing, extroverted personality that the young sisters could identify with, and yet—just being in history and being of Irish family background—I have a sense of respect for tradition. I think both sides probably

saw me as a candidate who did not necessarily identify with them, but could do something about healing the polarity.

HD: Is that what you considered to be your primary goal after taking office?

Sr. Kelly: It was certainly an important one. I wanted to bring the two sides into touch with each other, to be an effective healer. Less than six months after I took office we started having province meetings, but—I think this is interesting—I didn't initiate them. Some group that was having difficulties wanted us to have them; all I had to do was go along. We had two or three gatherings of the entire province every year. That meant a lot of travel, but it was worth it. At first there was a segment of the community that would not come here to Queenswood for a meeting. This house symbolized the new and innovative to them. They insisted that the meetings take place at St. Ann's, the site of our old academy and provincial house, so we had them there.

HD: So you never met at Queenswood?

Sr. Kelly: Not until I announced, after we had met three consecutive times at St. Ann's, that we simply had to move because the older sisters at St. Ann's had to set up all the beds, prepare all the meals, and do all the dishes without a dishwashing machine. I told them, "we have an automatic dishwasher at Queenswood, so our next meeting will be there." They all came; nobody complained. Ideology gave way to practicality—the availability of a dishwasher.

HD: What sort of preparation turned you into such a pragmatic leader?

Sr. Kelly: I really didn't feel all that adequately prepared for the job. Though I had been a local superior for six years, I had never even been on the provincial council. I had acted as rector of a hall for 84 religious women at Notre Dame, but that was not quite the same as being superior of a community. My job there was to facilitate the smooth functioning of the home—managing things like schedules as well as promoting observance of the house rules—but the task did not entail spiritual leadership.

HD: When you took office nine years ago, how did you see Canadian congregations in relation to American religious?

Sr. Kelly: I think the Canadian religious by and large were having an easier time with change than the American communities I knew. Because we

were a French Canadian congregation, we easily tied into the kind of change Quebec had been going through in the 1950s. The anticlericalism and egalitarianism of the French Revolution of 1789 didn't catch hold in Quebec (which had been founded in the 17th century) until then. The Church and French Canadian congregations similar to ours were changing before the English-speaking Church in Canada, and ahead of the American Church.

HD: What were the things you saw changing as you came into office?

Sr. Kelly: The whole issue of garb was one thing. It was a time when some of our sisters had made changes and others were holding back. As in every time of change—as we saw in the French and the Russian revolutions—the rebels inevitably ruin things for the reformers who are earnestly seeking change. There is always some group that comes in and pushes too far. I think in manner of dress some of our sisters changed to an exaggerated degree, but that didn't surprise me. After all, the French-Canadian clergy had changed from wearing cassocks on the streets to wearing contemporary garb almost overnight.

HD: What other changes were you experiencing nine years ago?

Sr. Kelly: Latin was disappearing completely; regular routines were changing along with our traditional modes of work and the way we sought work. A lot of hurt and a lot of damage were experienced. Maybe it had to happen, but I find that at the beginning, change was not as programmed as we might have preferred. It just burst upon us. There were new apostolates, like prison ministry and working with the handicapped. Our lives were becoming less structured, and we were with the people more. New attitudes toward authority were appearing; some people still held fast to a vertical type of relationship to the local superior or provincial, while others were moving into more horizontal relationships with one another and becoming responsible to one another. Too many were caught between the two: when it was to their advantage they moved in either the horizontal or vertical mode.

HD: When you came into office and saw these diversities and movements, what did you resolve to do as leader of your province?

Sr. Kelly: I think my first reaction was not so much "What can I do about it?" as "What are we as a group going to do about this?" I knew I had a lot of creative people with a lot of good ideas, and I re-

solved to listen to what they were suggesting. We started talking and listening to one another, trying to bring everyone into the discussion. We were fortunate to have some formal training and experience in communal discernment with Jesuit directors from Spokane. All I did was facilitate the province meetings and encourage the kind of communication that made good decisions possible. We've been very successful in that area. I think I've allowed it to happen rather than programmed it. And I had good councils. One of the things I learned from the experience of being provincial is that it is a lot easier to do the job if the province elects a group of apt councilors. I am not bound, of course, to follow their vote, but by and large we went along with their choice; there was never one instance where I found that hard to do.

HD: Besides bringing the various groups within the province to hear one another's views and preferences, what else have you been trying to do as leader?

Sr. Kelly: I think half the problem during these past years arises from a suspicion of one another, or a lack of complete trust. It amused me when a meeting took place once while I was out of the province; my absence apparently gave rise to some difficulty. On my return one of the older sisters said to me, "I was really worried about that whole thing until you came home and I saw that it didn't seem to bother you." I've learned that the image of panic or of distress that the provincial projects has a lot to do with forming the minds of the sisters; if the leader is not an alarmed person, they are likely to remain tranquil, but if she gets anxious or uptight, it is likely to become contagious.

HD: Were there some tough decisions you had to make during your years in office?

Sr. Kelly: Yes, there were—the kind that you really have to make alone. You have to stand before the Lord and face it. For example, I had difficulty with a sister who, after a year of study in Europe, remained there without proper authorization. She had obtained employment without clearing the matter with the previous provincial. I spent four years instructing her as to why she had to return. Then I finally issued an ultimatum—either come back or I would take steps to get her dispensation. She was horrified, and there were many in the province who found it hard to believe that nice, sweet, mild Eileen could take a strong stand like that. Well, I do take stands like that when there is a principle at issue.

HD: But how do you know it is the right thing to do when you decide to take such a stand?

Sr. Kelly: It is sort of an inner conviction. I don't do

it lightly. I sort of have a sense, and I just have to respect that. The council supported me in it. I kept telling the general council that they had to support me too. I presented my reasons for doing it. They knew I hadn't done it hastily; it had taken four years.

HD: Have you encountered any threats to your authority?

Sr. Kelly: If I've had any threat to my authority since I've been provincial, it has been from the Holy Spirit! That's because a number of sisters come in and tell you that the Holy Spirit has informed them that they are to do this or that. They really do believe that they are called to do something. It's a case of an individual's inspiration as opposed to an authority's or the community's. This is a contemporary problem in religious life for superiors and communities. I'm reminded of a story Bishop Topel in Spokane, Washington, often tells. He says a strange character came to see him stating that God had appeared to him and informed him he was to be ordained a priest. Bishop Topel replied: "Was it really God who told you that?" The man answered with supreme conviction, "Yes, He did." "Well, you're all right," said the Bishop, "because God knows what He has to do now. All He has to do is tell me." But I find that the Holy Spirit doesn't always get around to this second part.

HD: Did you have any other difficulties?

Sr. Kelly: I can think of one that I had when a sister decided, after a sabbatical year, that she wanted to be a recluse within the community. She wanted to live in solitude and devote her time to making pottery and weaving macrame (as an unskilled beginner). Since our community charism is apostolic in nature, I insisted that she return to a teaching assignment for a year, then we would discern where her future lay.

She said I was being very severe and that I was imposing a unilateral decision upon her, whereas, she complained, I allowed others to "do their own thing."

She gave me an article to read on the role of the artist in community. I read it, then gave it back to her and said, "I have no problem with the artist's role. My problem is that I don't think you are an artist." Interestingly enough, she rethought her special call.

HD: You are somewhat skeptical, then, about private inspiration?

Sr. Kelly: I certainly don't disdain personal inspiration. Rather, it amazes me how often personal inspiration and community needs dovetail. It is exciting to see that. I admire our sisters who are trained in theology and spirituality and have a

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good understanding of how the Holy Spirit works. They know how to use discernment.

HD: Are you implying that experience as a spiritual director would provide a good preparation for a religious superior?

Sr. Kelly: I certainly believe it would. But I also think that anyone chosen to be provincial should have previous experience as a local superior. In addition to learning how to build and maintain relationships of trust, the local superior has a privileged chance to watch God in action in her community, and to see how His will works out.

HD: In addition to competence in discernment and experience as a local superior, what other background would you hope a new provincial would bring with her into office?

Sr. Kelly: Psychological insights . . . or psychological training and, if possible, some experience in counseling others. These can be extremely useful in helping religious to cope with the problems that are characteristic of our times. Let me cite as an example the question of how an individual's needs fit into the whole community dimension. Suppose her personal requirements extend far beyond—even financially—the point where the community stands. How elastic or how accommodating can religious life be to an individual's demands or needs? It has been a big problem for me to try to fit every request that a sister makes into the community dimension. Community life is bound to place some restrictions on our personal freedom. To me the

really hopeful people in my province are those who can go out and live their vow of poverty and say to me, "Eileen, I have sold my Camaro. I can live without a car in that district. If we are going to be a witness to poor and simple living, I cannot have that car." I get really excited when I hear people say things like that—when they are ready to make personal sacrifices in a loving and accepting way.

HD: What would you say you have been able to do best as provincial?

Sr. Kelly: I think I've been effective in helping people to listen to and hear one another, and in explaining one group to another.

HD: Is that because you've been able to understand and accept each side?

Sr. Kelly: I think that's it.

HD: That may be why it is possible for them to accept each other.

Sr. Kelly: Yes. In effect you are helping them to look at each other through your eyes. I think that has been almost the key to my administration. I am not suspicious of people; I have a great deal of confidence in them. But, I have a great deal of common sense too. I know when a thing is phoney and I'll call it phoney, but I also know when it is right. (Smiling) That might sound like the epitome of conceit, but I do know.

HD: You have mentioned problems with individualism and the charismatic approach to obedience. Are there other contemporary issues a provincial must deal with?

Sr. Kelly: One is life-style. You have people now in different living situations. Some are living alone in apartments where their needs are middle class or above. Some adopt a simple life-style; certainly their house is simple. Some think that because they are professional people they should live the way professionals do. We still have sisters who somehow lack understanding and acceptance of life-styles other than their own.

HD: I take it you are implying that a diversity of life-styles can be apostolically effective. But I am curious: How can a woman who says she lives community life and wants to give the impression that she belongs to a religious community succeed in doing that when she lives in an apartment alone?

Sr. Kelly: It's not easy. I recently heard Father Jean Paul Aubrey say at a Canadian Religious Conference meeting that some pastors don't want freelancers who are living by themselves to be involved in parish ministry. They questioned how people obviously not living within their own community can speak convincingly of the community of the

Church. I do think there are some sisters who live alone for a time and follow a simple life-style with great benefit. They maintain contact with their community, are identifiable as sisters, and develop a sense of independence and contact with the world that they failed to achieve earlier in life. They are passing through a stage of growth, and this is important for them. My expectation would be—if this is truly of profit—a life-style utilized for a while, then a return to a fuller sharing of community life.

HD: Is there any other contemporary problem you are facing?

Sr. Kelly: There is. Take a sister who lives in an institutional house that may appear affluent, but she and every sister in that house have restrictions on budget and travel. They accept these limitations on their life-style. But take another sister who lives in a house that is institutionally deprived, a poor housing arrangement. She sleeps on the floor on just a mattress. However, she expects to be able to travel to a wide variety of places—even internationally—where meetings related to her work take place. The first sister is institutionally affluent but individually restricted; the second is institutionally poor but doesn't want to accept restrictions. I suppose this situation reflects some negligence on our part. We should have made it clear from the start that the province will respect the status of poor communities and not provide financial support for individuals who may want to operate beyond the bounds that the poverty of such a house imposes.

Some of our sisters belong to two communities—our own and one in which they share life and work with lay people. Our policy is that sisters are bound by restrictions, including financial ones, that are observed by the members of the community in which they reside and toil. Although they are members of our larger religious community, we feel they should have no special privileges within that second community to which they belong. We find that at times a sister will turn the lay community in which she dwells into her primary one. This is likely to occur when there is an incompatibility between this one and her religious community.

HD: What happens, then, when they transfer their allegiance to the other and make it their primary community, while their original community becomes the incompatible one?

Sr. Kelly: They usually leave us.

HD: What have you learned from these losses?

Sr. Kelly: That maybe our community is at fault. We don't lay down sufficient guidelines at the beginning in regard to a person's belonging to two communities. Perhaps we should be telling our members who are living and working in peripheral

communities among the laity that they ought to be present here in our religious community at least once every week. Still, it depends a lot on the individual. Some can survive and thrive in two communities and others just can't. Many of those in the former category achieve the adjustment by making their own guidelines. I don't think anybody is going to be bound by guidelines if they aren't in her heart to begin with. Those looking for an escape will drift farther and farther away.

HD: Can you spot the escapists at an early stage?

Sr. Kelly: It's usually possible. For example, this summer we had a great community meeting; we had 140 out of our 165 sisters here. When you meet together and work together as a whole community, the event has an almost centrifugal force—the marginal people become very obvious. They just can't cope with a group; they are individuals. This one woman, who presents a good example, has to be either center stage and get the group's full attention or she just can't be part of the scene. I think that for some reason she is psychologically ill-suited to be an ordinary member of a large group. At this gathering it became very obvious that she wasn't the center, and it was clear that she felt more a part of and more essential to her other community than to our own. What I'm saying is—such persons are not too difficult to spot.

HD: If you had to make a recommendation to your successor in office, what would it be?

Sr. Kelly: We've got to alert our sisters to this sort of problem at an early stage and, as I said, set down some guidelines at the beginning. Right now some of us are working on policies for dual communities. This certainly wasn't a problem in the past when it was understood that you were part of our religious community and you had to cut your ties with others.

HD: Speaking of ties, what would you say about the formerly restricted sisters who are now being given open opportunities to develop close working relationships with men—for example on a parish ministry team—and who enjoy sharing recreational activities and friendship with them?

Sr. Kelly: In my own experience along those lines, I have found it developmental and rewarding. I can trust people when I let them know about my own relationships, and in being open I've not been disappointed. And I've been able to trust others regarding their relationships. I think that by treating them as mature persons I am helping them a little to act that way.

HD: A moment ago you were saying that guidelines would be helpful to a person in relating to a group

Evolution occurs in religious life. The grace of the moment carries us along if we are alive and attuned to the changes affecting us.

as her “second community.” Would you say that sisters entering into close working relationships and friendships with men would benefit from similar guidelines?

Sr. Kelly: I’ve never seen a need for such guidelines. I think most of my sisters have been fairly healthy in their relationships. At the moment I can’t think of any instance of a sister becoming excessively committed to another individual the way some have become excessively committed to outside groups or communities.

HD: Are you saying that while you have been provincial you have never seen one of your sisters become so attached to some man that she eventually chose to share her life with him in preference to her religious community?

Sr. Kelly: No. I don’t think I have. Of course, I have seen some become emotionally involved, but we’ve been able to confront these individuals in terms of the counter-witness they give by making their relationships so exclusive. Only a very few have left during recent years to marry.

HD: Did they find it difficult to leave after spending years in a religious community?

Sr. Kelly: My impression is that they did. Sometimes it’s a very difficult and painful decision. This past year a young sister left who had been a member for 12 years. Her decision took two years to make. She said, “The hardest thing I have to do is leave these women.” She stated that she had never met a more intelligent, more fulfilled, more involved, more challenging group of women.

HD: Why was she leaving?

Sr. Kelly: I don’t really know why she left. She said she didn’t feel sure she was called to religious life. Still, she struggled courageously. I can’t really understand why such people leave. The 12 or more years of vocation that end this way is something I don’t understand. I mean, I live in faith and with a sense of mystery, but I can’t really comprehend why some things like this happen. But I do believe that the people who survive, or persevere, are those who have the conviction that they have been called—that they have a role to play, not just in this community, but in this Church.

HD: Do you think that religious formation has changed while you’ve been provincial?

Sr. Kelly: It certainly has. It’s come from a mass production on an assembly line to an individualized, personalized process. Much more emphasis has been placed on developing the sisters’ ability to cope with situations, and from the beginning, each one is helped to become aware of the significance of her personal choices, especially her commitment to our way of life. The relatively small number of those who enter are not supported by a peer group the way we were.

HD: Do you think about the sister of the future—of, say, 10 to 25 years from now—and how you prepare a candidate for what she is going to be and do?

Sr. Kelly: I don’t think you can. When I entered at 17, nobody prepared me for what it would be like now. Evolution occurs in religious life; we all grow. The grace of the moment carries us along, somehow, if we are alive and attuned to the changes affecting us. I think that we just have to form and be whole people, then we will be able to adjust to whatever changes come along. You can’t train a girl of 19 for marriage and all the difficulties that may lie ahead, and for bearing, raising, and educating her children. Somehow she’s got to grow into it with love. The same is true for those who enter a convent today.

HD: What other thoughts do you have on religious formation for the future?

Sr. Kelly: I think we need to face the fact that sisters will need to be formed in such a way that they can be very flexible and adaptive. We don’t know what they are going to face. In the past we trained sisters with a particular life-style in mind, then many were really destroyed when that life-style changed. We have to prepare tomorrow’s sister to expect and to adjust to change, and to believe that change isn’t evil, that life changes, and that she must change with it since growth is essential.

HD: What sort of experiences do you put people

through during their years of formation to get them ready for a lifetime of changes?

Sr. Kelly: We are requiring a longer period of formation, and we are exposing them to a wide variety of experiences. We're providing them with experiences of change. At the same time, we are trying to help them understand what the International Union of Superiors General has been studying and saying—that religious life as we have known it is so deeply influenced by the conventual and monastic tradition that we really haven't as yet come to see what apostolic religious life can and should be. We have to develop a way of life in which our work and our service is the focal point around which our government, our community life, our prayer—everything—is centered. When we accomplish this, there will be a lot less frustration and anger. If we had come to terms with this issue earlier, we probably wouldn't have needed secular institutes in the Church. They were an admission that these old conventual communities were not meeting the needs of the time.

HD: Do you think that being a provincial superior has been of any advantage to you personally?

Sr. Kelly: I do. I have had a chance to get to know all of the sisters and to become acquainted with their individual situations and perspectives, and that has been one huge and exciting experience. In general, they turned out to be even finer than I would have expected. They really are good people. But I am still amazed at how many of them still turn to their superior as the one to make their life decisions, bear their burdens, and solve their problems. I've been simply awed at the number of people who depend so much on someone else; the dependence they have on authority just startles me. And I've resented the fact that I have had to give 95% of my time to 5% of my sisters and their problems. It is the immature people who continually need a mother figure at their beck and call.

HD: Did you have to make any special efforts to take care of yourself or meet your own needs during the years that you've been provincial?

Sr. Kelly: I wouldn't say I made any special efforts. But one thing I did was to stay in touch with my family and friends—made sure to keep them in my schedule. It was important for me to have that healthy, reaffirming kind of association. Because you know you're loved, you deal with people with a lot more assurance. You're operating from an advantage—as a whole person ready to relate and respond to everyone.

HD: What else did you need for yourself?

Sr. Kelly: Quiet time. At our summer community meeting, I talked so much that I was actually

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hoarse; I had laryngitis. So I went away and spent four days by myself. I hiked through the woods, swam, and went to a parish church for mass every day. I feel those quiet times when you can be by yourself are truly essential. My father told me, one time, that I was called to be a ray of sunshine in people's lives, and I like being that. But he was right when he also said that adding sunshine to people's existence can be exhausting. It is to restock your energy that you have to be by yourself. I think superiors owe that to themselves. They need to be aware of their own human needs so that in giving support to others they themselves can be whole, and thus more effective.

HD: What else would you say to a new superior going into office?

Sr. Kelly: Not to take herself too seriously, and not to feel she has to solve everybody's problems. Many of those problems will solve themselves. Also, I find it helps to remember that you are dealing with people of good will; most are ready to work with you. But don't look for cooperation or support from everyone; it's inevitable that you are going to face some opposition.

HD: How would you help a person who is just taking over as provincial superior not to become narcissistic—feeling she is somehow special, different from the rest, and always on stage and in the spotlight wherever she goes?

Sr. Kelly: I think the answer is prayer. "Lord, let me never make the mistake of thinking that I'm running the show." I'd remind a new superior that

hers is a role of service, and that she is not living water; she is only the pipe through which it flows. I think that when you think you are the living water, you're in trouble.

HD: What have you done to keep up your physical stamina?

Sr. Kelly: I've tried to get enough sleep, to eat moderately, to spend a day quietly after a series of strenuous days visiting houses, and I walk twice a day. I walk every day at noon and again every evening by myself, and that provides both regular exercise and privacy. Some of my most productive thinking is in that time.

HD: Do you think you have changed as a result of being a superior these past nine years?

Sr. Kelly: Your question reminds me of a statement a priest made to some of us local superiors many years ago during a retreat. He said that our baptism was one grace, our call to vocation was another grace, and our call to authority another grace, too. And I agree with this. It has made me more sensitive to people; it has given me the experience of growth, the satisfaction of knowing myself better, a breadth of understanding people, and a reluctance to make judgments. I've found that it is

only responsibility that matures us, and I'm grateful for having been called to a leadership position involving so much responsibility.

HD: Has the job done anything special for your spiritual life?

Sr. Kelly: I have tried and been able to handle most problems by myself throughout my life, but as provincial I've encountered heavy ones that made me approach the Lord and remind Him that He said "Come to Me, you who are heavily burdened. . . ." I've had the opportunity repeatedly to rely on God and to be grateful when things worked out. I have developed a very grateful heart, and a grateful heart is a happy heart. I spend a lot of my time being grateful—to people I work with, to people who are in my life, and to God. I'm also very, very grateful to my father, who was an Irish, philosophical type. One day while we were talking about maturity, he taught me a priceless lesson. He gave me a definition I've repeatedly found useful. He said, "Eileen, I think maturity is the ability to adjust oneself graciously to the inevitable—and the trick is graciously." That's what I've found in the Church and in our congregation: the great people, the mature ones, are those who have adjusted graciously.

Is Saccharin Safe?

Several years ago a series of poorly designed studies alarmed the American public by linking the use of saccharin with the development of cancer. In 1980, however, a new study by the National Cancer Institute and another by researchers Morrison and Buring have revealed that a rumored epidemic of urinary bladder cancer in the United States supposedly caused by saccharin does not, in fact, exist. Nevertheless, the studies suggested that saccharin is a carcinogen (a producer of cancer), but not a strong one. Very heavy users (i.e., persons who consume the equivalent of more than four dietetic drinks per day)

were found to be at high risk, as were heavy users who were also heavy smokers. Scientists have concluded, therefore, that saccharin does not contribute significantly to the incidence of bladder cancer in the United States.

In an editorial in the *New England Journal of Medicine* on March 6, 1980, it was recommended that no one use saccharin excessively, especially women of childbearing age. Prudent use by overweight people and diabetics is considered to be reasonable. But pregnant women and children who are not diabetic are advised to refrain from using saccharin.

Here are my reaches long unvisited,
my vague night-lit terrain. I come picking
my way through. Driving along the fringes,
I decide brusquely, "I'll just cut
across." Or invited out of my own home
neighborhood, I shake off instructions
("Sure, sure, I know this town"),
scribbling the spot 'x' on a map
promptly to be left behind.

You start, nose pointed in a known
direction, and go. And still go.
Suddenly street names don't register.
Your interchange seems to have whizzed past.
Then the road veers. What now?
Left turn uphill, hoping
for a connection. None; dead end.
You swing into a driveway, whirl
around. The simple complicates itself.
You steer for the one artery you know.

You are back now going opposite,
or at a tangent, cars honking
at your drift. You swerve over
yellow lanes to a gas pump.
But the attendant shrugs, "Just
started here. Sorry, I can't help."
Someone else does, eventually,
hurrying street names, lefts,
rights, "so many stop lights,
such and such a corner store.
You can't miss it."

You do, of course, in the mind's fog;
unfriendly streets hide their markings
as you squint. Pounding
the dashboard, you pull over,
brake, flag some foreigner,
palms up. You are at his mercy
Terra incognita, your own confines.
Desperate, wrung out, a happy
turn will put you back in grace,
who can tell how. At home
the map spreads on your desk.
Ah ha! So that was it!
Bit by bit you piece out your city
in your head. Fill in
a little more today. Next time
less bafflement, if you can remember
faster than for sure forget.

Piecing Out the Map

JAMES TORRENS, S.J.

Set down in unfamiliar places, some people instinctively find their way. The most foreign city, with oddly arranged alleys and meandering streets, is a challenge they seem to relish. Blindfold them, transport them to some far valley, keep the sun behind the clouds, and spin them around and around—the moment they're released, they point unerringly "North!"

This knack for finding direction is not confined to topography. There are many humans, not all of them politicians, with a genius for sniffing out a situation quickly. They seem to have a sixth sense for discerning who is in what sort of relationship to whom, and particularly for who holds the charges. They are the natural survivors, indeed the thrivers. Throw them into strange and even threatening cir-

cumstances and they will somehow manage to land on their feet.

I am not one of the above. What I find to be habitually true about myself is my puzzlement over any new scene, a slow start into new areas of understanding. Dare me to drive almost anywhere south of Market Street in San Francisco or over the bridge to a destination in Oakland, and watch me get stranded. Or give me simple directions for assembling and operating some instrument, and see the frown deepen as I hold the page of instructions in my hand. I dare say other individuals will recognize themselves in this description. And the damnable thing is that the more assurance we start off with on entering some quite ordinary maze, the more ludicrous is the outcome. "Yes, I know where the address is, you don't have to tell me." Sure you do!

Setting out for a destination seems to have this inevitable scenario. Our first action in getting somewhere unknown is to glance at a map. Some people are too bullheaded to take even this step, and their subsequent misadventures are too painful to retrace. But normally we spread out the map, take it in knowingly with a swift glance, and conclude that we now have the way etched clearly in our minds, the route is as easy as pie, and off we go. Only the terrain does not prove as smooth or the intersections as regular as the grids of the map. In the open country, paths pop up that were not provided for, and the one we are treading has a way of cruelly vanishing into the underbrush. As we drive along streets, boulevards, and freeways, the welter of alternatives makes the map swim before our memory's eye. We miscalculate and retrace steps. We have no clear sense except of getting further and further off the track. And so the carful of visiting aunts and cousins pulls up at the church for the wedding half an hour late. Or the soufflé in the oven sinks despairingly, while the dinner guests screech to a stop somewhere far off to ask directions.

Yes, we need all the help we can get when venturing into new realms—insurance policies, dieting, car maintenance, child rearing. The same holds even more forcefully true for the really demanding situations—living with an addictive, depressed, or seriously injured person. Living with ourselves, we round corners into unexpected feelings, impulses, attitudes, quandries, domestic and professional complications—all of which call for the wisest readings we can elicit.

Our landscapes are so complicated these days. In an office or shop, on a school campus, or in a peer group or an extended family, we find ourselves pondering the people about us—what indeed is happening before our eyes, on the face of people and things, and what is going on below their sur-

face (the two are actually one). What are their temperaments, motivations, their relation to one another? We strive for fair and accurate assessments, not just for convenient or fashionable boxes to put people and things in. We do this not only to avoid pain in dealing with them, and to keep from looking foolish, and not in any way to maneuver people or outmaneuver them, but to fulfill our responsibility to them. The mind cries out continually for understanding, for how can we love or do justice to what still puzzles us?

Our lives as a whole, so mysterious in their origin and destiny (not the big "D" destiny but each one's particular goal and purpose), come to us as an unexplored land, a sort of wilderness area into which we are invited to venture and find our way around in. In earlier, less factual times, both world and local maps had much uncharted terrain. Darkest Africa was the paradigm, although Joseph Conrad, with his metaphysical flair, corrected this image, in *The Heart of Darkness*, into a blank space of white. As for white blank spaces today, the maps of Siberia still have the most.

Our own spaces still, by definition, include limitless stretches of such terrain. Today as ever, one of the tragedies and wastes is that so many people—elderly, middle aged, even teenaged—at some imperceptible point decide, "I can manage within this particular circle, within these lines. What is outside will have to stay there. I will resolutely give it no attention." Or, "I have no resources to do so."

Impatience, laziness, fear keep us from venturing. They also keep us from studying the available maps; we shy away from careful reading; we shrink from learning the recent technologies and data; we fail to tap into the accumulation of wisdom that is a privilege of our times.

Still, we are not really allowed to hover indefinitely at home. Whether skillfully or awkwardly, we are all forced, by our lives, into being cartographers. Upon this note Thoreau's *Walden* comes to a close, and it rings true; so also the French poet Baudelaire's *Flowers of Evil*, for beyond evil the human spirit irrepressibly ventures; and the *Four Quartets* of T. S. Eliot with its contemporary paradox, "Old men should be explorers." We never really finish the process of sketching out our lives. Death merely finds us with whatever map we have managed to draw. But how complex and exquisite in many cases. And in rare instances of the highly developed young, with what pure and clear lines! We all draw, we fill in, we piece out the map. Time and failing memory erase, garble, but we go on at the task. It, the map, is what we have to show at the end, not a mental document by any means but the road we have groped along, found out, and finally, followed.

HOMOSEXUALITY TODAY

JAMES J. GILL, S.J., M.D.

In his 1977 study *The Homosexual Question*, French priest-psychoanalyst Marc Oraison expressed his belief that "all sexuality involves suffering"; he also demonstrated that "homosexuality has existed at all times and in all cultures." A belief in the universality of homosexuality is shared by sex researcher Arno Karlen, who has surveyed in his *Sexuality and Homosexuality* the work of anthropologists, historians, psychiatrists, and sexologists in both Western and non-Western parts of the world. Still, it would be difficult to imagine the topic of homosexuality being more widely and intensely discussed and debated than it is today. The turmoil is social, political, moral, psychologic,

and often personal, and the debate is spurred by intensified concern about civil rights, morals, and basic social structures such as the family.

Hardly a day passes without homosexuality appearing in the headlines of America's news media. One day it is a state senator, a university professor, or an air force sergeant declaring publicly that he is gay. Another day the news focuses on a homosexual person seeking ordination to the ministry or on a debate over Church policy on such ordinations. On other days we hear about cities such as St. Paul, Wichita, and Eugene, where citizens have joined those in Dade County, Florida, in repealing laws that bar discrimination against homosexuals. More

than 50 colleges in the United States are offering special courses for gay students. There are gay synagogues, gay church dances, gay Alcoholics Anonymous groups, and a lesbian credit union. Luxury liners cruise the Caribbean with an exclusively gay passenger list that includes lawyers, architects, physicians, and businessmen. The days when no avowed homosexual dared apply to law or medical schools are long gone. Past, too, is the time when people thought homosexuals were occupationally restricted to the worlds of theater, dance, fashion, and the beauty salon, never to be encountered on the football field, in the pulpit, at city hall, or in an airliner cockpit.

Does all this imply a greater percentage of homosexuals living in the United States today? Not necessarily. There is no strong evidence to support such a claim. A generation ago, Alfred Kinsey, the noted sex researcher, reported that 1% to 2% of the women and 4% of the men he studied were exclusively homosexual, with 13% of men predominantly homosexual for at least three years of their lives. No reliable recent studies have demonstrated any significant change in these statistics. A conservative estimate of the number of people exclusively homosexual in the United States is about 5 million. The figure is often exaggerated by politically active gays as well as by alarmed individuals who feel compelled to warn their fellow citizens about the threat they feel homosexuals present to their well-being. The former group finds some sense of reassurance and security in the exaggerated figure of 20 million that many are fond of repeating. Most of this number, they assume, are still "in the closet."

HOMOSEXUALS SCAPEGOATED

A leader of the National Gay Task Force echoed the thoughts of millions when she publicly declared that "much of the opposition to the homosexual cause is rooted in fear," (*Time*, June 5, 1978). But there are also citizens who vote against ordinances protecting homosexuals' rights because they deplore "the imposition of a lifestyle they don't want in existence," (*U.S. News & World Report*, June 5, 1978.) Some simply condemn homosexuals on moral grounds and use them as scapegoats, blaming them collectively for the adverse economic situation that exists in this country, for the high rate of unemployment, for act-of-God catastrophies, and for the ongoing social changes they so painfully despise. *Time* magazine has recognized that "many fear the demands that seem to flow logically from the assertion that 'gay is good' ...

the legal right to marry; homosexual instruction in school sex courses; affirmative action or quotas in hiring ...," (Sept. 8, 1975.) But these aims are small in comparison with the goal homosexual activists hope to attain at the end of the dawning 10-to-15-year struggle they foresee—the protection of homosexuals' rights by nothing less than a federal law.

CHANGING ATTITUDES

While Americans in all walks of life have been engaged in a reevaluation of their attitudes toward homosexuality, a number of serious concerns have emerged within the Catholic Church. There has been widespread agitation for recognition of homosexuality as a valid Christian way of life. On the one hand this has led to intensified efforts within the Church to provide counseling and spiritual direction for homosexuals. It has also focused pastoral concern on the plight of many Catholic homosexuals and has created a climate of sensitivity to their needs and to the prejudices they encounter. But some religious persons have brought distress to their communities, superiors, neighbors, and the hierarchy by publicly declaring their homosexual orientation and insisting that a homosexual life is consistent with a Christian and even a religious vocation. In these circumstances an old truth reappears: religious life cannot escape the influence of the society and culture in which it flourishes.

In this article I will present several definitions of homosexuality, look at its nature and origins, and outline some steps that may be especially helpful in providing spiritual and pastoral care to those homosexuals who want to become priests or live in community as vowed celibate religious women and men.

HOMOSEXUALITY DEFINED

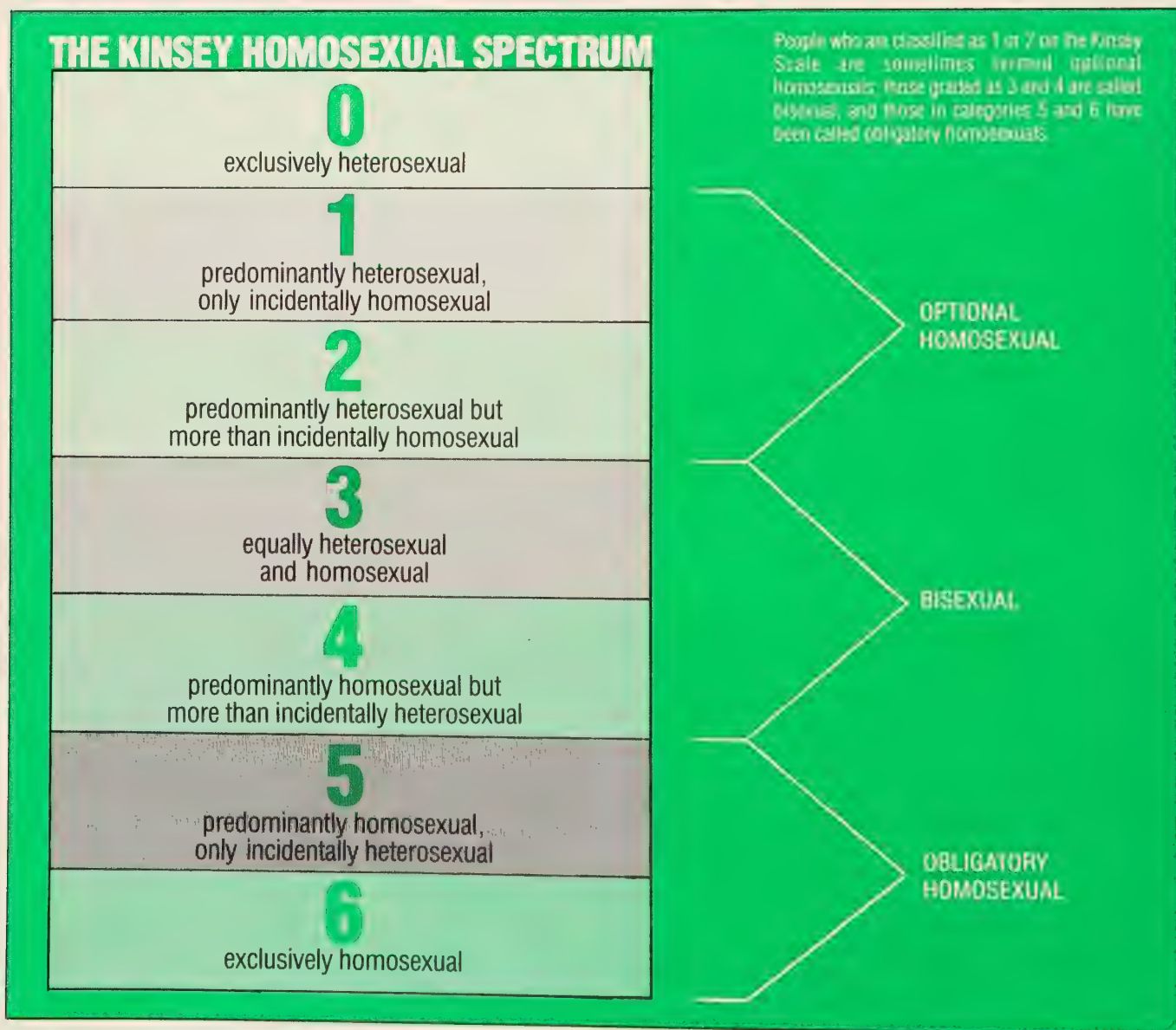
The many definitions of homosexuality that have appeared in psychological literature reveal that it can be approached from many different perspectives. Each definition is generally biased according to the discipline and theory within which the clinician or researcher is working. Probably the most simple definition offered is the descriptive behavioral one: homosexuality is having sex with a member of the same sex. But little is said in such a definition about a homosexual's motives or homosexuality's causes.

Psychiatrist Irving Bieber has defined a homosexual as an individual who has engaged re-

peatedly in adult sexual relations with members of the same sex. Hinsie and Campbell, in their *Psychiatric Dictionary* (4th ed), describe homosexuality as "the state of being in love with one belonging to the same sex." They add that "overt homosexuality is used to refer to physical, sexual contact between members of the same sex, while latent homosexuality is used to refer to impulses and desires toward a member of the same sex which are unconscious or, if conscious, are not openly expressed." There are some authorities who make a distinction between homogenitality (genital relations), homosexuality (a sexual relationship, but not expressed genitally), and homoeroticism (an erotic relation-

ship that is well sublimated—that is, channeled into behavior that is socially acceptable).

Kinsey regarded homosexuality and heterosexuality as existing on a continuum, the spectrum varying from heterosexuality at one pole to homosexuality at the opposite pole. Psychologic responses and overt behavior are represented at various points along the Kinsey Scale, which is based on this spectrum. The scale has the following degrees: 0—exclusively heterosexual; 1—predominantly heterosexual, only incidentally homosexual; 2—predominantly heterosexual but more than incidentally homosexual; 3—equally heterosexual and homosexual; 4—predominantly homosexual but more than incidentally heterosexual; 5—predominantly homosexual, only incidentally heterosexual; 6—exclusively homosexual



Today, there are gay synagogues, gay church dances, gay Alcoholics Anonymous groups, and a lesbian credit union.

more than incidentally heterosexual; 5—predominantly homosexual, only incidentally heterosexual; 6—exclusively homosexual. People who are classified as 1 or 2 on the Kinsey Scale are sometimes termed optional homosexuals; those individuals who are graded as 3 and 4 are called bisexual; and those in categories 5 and 6 have been called obligatory homosexuals.

Psychiatrist-author Clara Thompson thought that homosexuality was not a clinical entity as such but a symptom with different meanings. In her view, homosexuality might possibly be an expression of fear of the opposite sex, fear of adult responsibility, a sign of a need to defy authority, or evidence of an attempt to cope with hatred of or a competitive attitude toward members of one's own sex. She saw homosexuality as often representing a flight from reality and at times a symptom of destructiveness toward self or others.

One commonly used definition of homosexuality implies the same spontaneous capacity to be aroused by members of one's own sex as would be found toward members of the opposite sex in heterosexuality. The crucial feature of this definition is not the overt behavior but the inner physiologic and emotional arousal pattern. This would be applicable to the person who never manifests external sexual behavior because of various fears or prohibitions but who does unquestionably experience homosexual feelings.

Psychiatrist Sandor Rado described four types of homosexuality: (1) incidental homosexuality in which the behavior is transitory, as in preadolescence, adolescence, prisons, and military camps; (2) disorganized schizophrenia, in which homosex-

ual activity is an expression of chaotic behavior; (3) homosexual behavior as the expression of sexual curiosity and wishes for diverse experience; and (4) the homosexual pattern as an adaptive response to hidden but incapacitating fears of the opposite sex.

Researchers Marcel Saghir and Eli Robbins make a sharp distinction between homosexual and heterosexual behavior and homosexuality and heterosexuality. The former can be a transient experience brought on by personal or social factors. The latter is a basic propensity, a result of developmental and/or genetic influences that determine not only overt behavior but also the nature of the predominant sexual psychologic responses. These authors regard both the overt behavior and the psychologic responses as essential to classifying an individual as either heterosexual or homosexual. External homosexual behavior alone may only signify a passing phase in a person's experience or a conflict of an emotional or social nature. However, predominant and persistent homosexual psychologic responsiveness accompanied by overt behavior will always signify a propensity to homosexuality although not necessarily a psychologic conflict or an adaptation to a disabling fear.

HOMOSEXUALITY RECLASSIFIED

Is homosexuality psychopathology? Or to put the same question in another form: Is the person who is a homosexual necessarily psychiatrically ill? Before 1968 you would have found homosexuality listed in the American Psychiatric Association's official *Diagnostic and Statistical Manual of Mental Disorders* (DSM) as a form of "psychopathic personality with pathological sexuality." But if you consulted the second edition (DSM II), you would have found homosexuality listed as a form of "sexual deviation." However, in 1973 the board of trustees of the American Psychiatric Association (APA) voted to drop the diagnostic category "Homosexuality" from DSM II. Their action reflected a number of pressures on the organization and was carried out in an atmosphere of considerable controversy.

The APA board of trustees stated that new knowledge and changing attitudes dictated the reversal of the 100-year-old medical definition. They made a plea for legislatures throughout the country to end discrimination against homosexuals and to repeal irrational laws against "unnatural" sex acts. The board intended that its action not be construed as a declaration that homosexuality is normal; it specifically refused such a recommendation from the APA Task Force on Nomenclature. The board members did, however, insist on including a new psychiatric category to replace homosexuality in DSM II. This new category, "Sexual Orientation

Disturbances," was meant to encompass those homosexuals who desire to change from or adjust to their homosexual status, implying that they are either subjectively distressed and/or in conflict over their sexual orientation.

Soon a group of psychiatrists within the APA called for a referendum to reverse the action of the board, arguing that its official position was tantamount to stating that homosexuality, per se, is normal. They regarded homosexuality as being just as pathologic as other sexual deviations that appear in DSM II such as voyeurism, sadism, and masochism. Consequently, a referendum on the trustees' decision to delete the homosexual category from DSM II was held on the same ballot as the election of APA officers for 1974-1975. The outcome was a victory for the trustees. In favor were 5,854 psychiatrists (58.0% of those voting); opposed were 3,810 (37.8%); and 367 (3.6%) abstained. Somewhat less than half of the APA members voted on the referendum. Whether 100% participation would have altered the outcome is purely conjectural. However, there are still many hundreds of psychiatrists in the United States who consider the decision to have been too politically pressured and a scientific and professional mistake. They would prefer to see additional medical research initiated instead of asking guilt-motivated psychiatrists to settle the issue by voting.

This year, the third edition of the *Diagnostic and Statistical Manual* has appeared (DSM III). Under the general heading "Psychosexual Disorders" (a

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diagnostic class that emphasizes and assumes psychologic factors to be of major importance in the development of the disorders listed), you can find "Ego-dystonic Homosexuality." According to the manual a homosexual person who falls into this category is one who manifests "a desire to acquire or increase heterosexual arousal, so that heterosexual relationships can be initiated or maintained,

FOUR TYPES OF HOMOSEXUALITY

1

homosexual behavior as the expression of sexual curiosity and sexual desire

2

disorganized schizophrenia, in which homosexual activity is an expression of chaotic behavior

3

homosexual behavior as the expression of sexual curiosity and sexual desire

4

the homosexual pattern as an adaptive response to hidden but incapacitating fears of the opposite sex

and a sustained pattern of overt homosexual arousal that the individual states had been unwanted and a persistent source of distress." After stating that many of those who experience a desire to change their sexual orientation eventually give up and accept themselves as homosexuals (a process "apparently facilitated by the presence of a supportive homosexual subculture"), the manual says that spontaneous development of a satisfactory heterosexual adjustment in persons who previously manifested a sustained pattern of exclusively homosexual arousal is rare. Furthermore, "the extent to which therapy is able to decrease homosexual arousal, increase heterosexual arousal, or help homosexuals become satisfied with their sexuality is disputed." Some psychiatrists who have had a great deal of experience in treating homosexuals report a high level of success in accomplishing such changes. Others have found their own results generally disappointing. Probably the greatest problem in treating homosexuals arises from the difficulty involved in understanding the source of their sexual disorientation.

ROOTS OF HOMOSEXUALITY

A great deal of research is being done these days to arrive at a better understanding of the origins of homosexuality. The most influential contemporary views stem from Freud's theory, which combines the concept of bisexuality with an appreciation of the importance of psychosocial factors. Freud contended that, in the regular course of human development, all human beings go through a normal homoerotic phase in childhood. Homosexuality, when it appears in the lives of some persons in later life, results from either arrested growth during this homoerotic phase or a regression to that stage out of fears in traumatic family relationships. Freud believed that vestiges of the homoerotic period of development remain within everyone's personality throughout life, and as a result, there are latent homosexual tendencies in all of us. These, says Freud, are revealed in the patterns of affection we express toward members of our own sex as well as in some of the passivity males display and in the aggressiveness some women display.

More recently, Bieber has rejected Freud's theory of psychic bisexuality and holds that heterosexuality is the biologic norm in all mammals, including humans. He understands homosexuality, in whomever it is found, as a pathologic effect of fears of heterosexual functioning. Bieber, in studying more than a hundred male homosexuals undergoing psychoanalysis, found a common family pattern, including a dominant mother and a weak or absent father. Typically, as a result of frustration in marriage, the mother had established a seductive and romantic relationship with her son, but one

that stopped just short of physical contact. The son felt anxious and guilty because of his incestuous feelings; the mother, aware of these feelings, discouraged overt signs of his masculinity. The father, too, reacted negatively toward the son's virility by resenting the boy as a rival. Later studies that supported Bieber's observations found that the mothers of homosexual males were typically close-binding, controlling, and affectionate, but the fathers were detached, rejecting, and frequently hostile. Neither parent prompted the development of a masculine self-image or identity.

Psychologist James Coleman of the University of California at Los Angeles cautions against a too ready acceptance of explanations like Bieber's. He maintains that "there is insufficient research data to justify the conclusion that the family background of homosexuals as a group is significantly different from that of heterosexuals. In his textbook *Abnormal Psychology and Modern Life* (5th ed), Coleman states, "There are far more questions and hypotheses than conclusive research data about the causal factors in homosexuality. As with other behavior, however, there is evidently a complex interaction of biological, psychosocial, and socio-cultural factors in varying degrees and patterns."

NOT GENETIC OR HORMONAL

Coleman's belief that biologic factors are involved in the causality of homosexuality has been shared by others, but research has not strongly supported his position. Genetic researchers have endeavored to determine whether there is any evidence that homosexual behavior resides in human chromosomes; no convincing results have been reported thus far. Other biologically oriented research scientists have suspected that homosexuality occurs when there is an imbalance in the androgen-estrogen hormone ratio, since both types of hormones are present in all members of both sexes. But even in the occasional case in which an abnormal proportion has been found, research has revealed that nonhomosexuals show imbalances similar to those noted in homosexuals, and individuals have shifted from a homosexual to a heterosexual pattern (or vice versa) without any change in their hormone ratio. Moreover, treatment with sex hormones has not altered the direction of sexual behavior.

There is a somewhat popular belief that homosexuality is developed as a result of gratifying homosexual experiences during adolescence or early adulthood. A recent study of 25 lesbians disclosed that two thirds of them had engaged in their first homosexual contact as voluntary and cooperative partners before the age of 20. Nevertheless, there is strong evidence that even before adolescence the seeds of homosexuality have been

sown. The vast majority of male homosexuals in Saghir and Robbins' study reported that they had been called "sissy" in childhood, had avoided boys' games, had no close male friends, and played predominantly with girls. The fact that many lesbians were tomboys (girls who exhibit boyish behavior) who did not engage in early homosexual relationships is another argument against the theory of a supposed early, pleasurable initiation.

LEARNING AND FAMILY

Another explanation of at least some homosexuality is presented by social learning theorists. Their conviction is that the socialization process is all important. Psychologists William Simon and John Gagnon, writing in 1977 in *Human Sexuality* (2nd ed), express their disagreement with Freud's belief that sexual development is a continuous contest between biologic drive and cultural restraint, and then contend that individuals learn sexual behavior the way they learn other behavior; they discover "how to be sexual." This, for the authors, means learning how and when to relate to others sexually. They view "the sex-role learning that occurs before sexuality becomes significant" (or the childhood "non-sexual developments that will provide the names and judgments for later encounters with sexuality") as crucial to the formation of either a heterosexual or a homosexual orientation. However, it is generally not until adolescence that individuals learn "when and how to respond" in either fashion. One of the most appealing aspects of this type of theory is that it does not view particular kinds of sexual activity as either healthy or pathologic.

Interestingly, the origin of female homosexuality is generally thought by psychiatrists to be more obscure than that of male homosexuality. Far fewer women than men have sought professional help for this condition, so fewer have been studied. But a common factor many clinicians have noted in the background of most female homosexuals is a strong antiheterosexual pattern in the home. This generally stems from the mother but sometimes from the father—if not from both. As a result, relationships with boys tend to be strongly discouraged and laden with guilt. Crushes on girls are either disregarded or covertly encouraged. Research has shown female homosexuals are less promiscuous, have longer lasting relationships, and engage in far less prostitution than gays who are male.

Since the majority of therapists who deal with homosexuals are convinced that the roots of their patients' problems can be found in the families in which they grow up, it is not surprising that many believe that prevention focused on the family is the key to solving homosexuality-related problems. If homosexuality is to be avoided, they reason, an

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emotionally healthy family structure is required. Identification with the parent of the same sex must be possible, but not at the price of diminishing the relationship with the parent of the opposite sex. Furthermore, the relationship between the parents must be such that the child is not used as a buffer, a bartering agent, or an ally. Seductive behavior on the part of the parent of the opposite sex must be eliminated, and appropriate sibling affection and good peer relationships with both sexes should be fostered. An extended family should be maintained whenever possible to provide valuable, additional models for identification. All sexual bias should be eradicated so that children will grow up esteeming themselves whether they are male or female and be able to love both males and females in their lives with appropriate responses and signs of affection. It is encouraging to find our federal government and the Church emphasizing the crucial role of the family in relation to the well-being of us all.

HOMOSEXUALITY AND RELIGION

The so-called sexual revolution that has so strongly affected American life in recent years could not possibly have failed to exert its impact on religious life as well. The traditional vow of chastity, an essential element in this celibate way of life, has always reflected the Church's regard for the importance of the sexual aspect of human existence. Now, because of the new attitudes and values this revolution has promoted, many religious have arrived at a new understanding of what the vow and celibacy entails. Many feel that progress has been made, while others are more inclined

to look at the problems that have been generated.

In the past, according to Cotel's *Catechism of the Vows*, which was used authoritatively for the instruction of novices in countless religious orders and congregations, the person making a vow of chastity was imposing two obligations on himself: "(1) to forego marriage and (2) to avoid every exterior or interior act already forbidden by the Sixth and Ninth Commandment." These prohibited sexual acts were considered contrary to the vow and sinful whether they were of a heterosexual or homosexual nature.

But we are living in new times. The emphasis in the *Catechism of the Vows* on foregoing and avoiding has yielded to a deep appreciation of the value of relationships, affectivity, expression of feelings, spontaneity, responsibility, growth-consciousness, openness, and freedom—an emphasis transported into religious life especially from the realm of humanistic psychology and its underlying personalism. There is now more concern about personal experience and the personalized meaning of human behavior: consequently, there tends to be less stress placed upon acts and their moral aspects, even in the realm of sexuality. The popularity of the concept of fundamental option in moral theology is highly compatible with this new, biblically based trend in spirituality and religious life. As Jesuit moral theologian John J. McNeill has written in *The Church and the Homosexual*, "a new understanding of the biblical treatment of human sexuality in general seems to be emerging among biblical scholars; they appear to be moving toward the realization that scripture does indeed teach a 'personalist' understanding of human sexuality over and against the legalist tradition based in natural law."

Father McNeill, founder of the New York chapter of Dignity, the national Catholic organization that works for the spiritual development of homosexuals as well as the recognition of their human and civil rights, has given pastoral encouragement to gays by reminding them that "the homosexual condition is according to the will of God," and that "homosexuals frequently are endowed with special gifts and a divinely appointed task in construction of a truly human society." However, some religious people feel that his conclusion contains a possibility that "morally good homosexual relationships . . . can be judged as uniting (the partners) more closely with God and as mediating God's presence in our world," and this could prompt Catholic homosexuals to enter religious orders, develop homosexual relationships there, and deliberately draw attention to them as signs representing God to the world. This possibility gives some congregations' leaders and recruiters pause when the question of accepting homosexuals into their communities arises.

Quite contrary to McNeill's encouragement is the discouraging wording of a 1961 directive of the Sacred Congregation for Religious that states: "Advancement to religious vows and ordination should be barred to those who are afflicted with evil tendencies to homosexuality." Moral theologian John Harvey, who assisted in the writing of the National Conference of Catholic Bishops' *Principles to Guide Confessors in Questions of Homosexuality* (1973), argues that this directive does not mean that a homosexual orientation in itself is an obstacle to priesthood or religious life. He reasons that homosexuality only disqualifies if it is a symptom of a mental disorder, adding that from his limited experience as a counselor, it almost always is. Consequently, Father Harvey advises young men and their spiritual directors "to see whether or not other traits, sometimes joined with the homosexual tendency, constitute a serious obstacle to a celibate life." He gives as examples of such traits: "unresolved conflicts with mother or mother surrogate; narcissism; deep feelings of self-deprecation; inability to relate to peer group; over-idealism." But, if the homosexual is "normal in all other respects and has demonstrated that he or she can remain celibate, let him or her approach the altar." (*Homosexuality and the Church Today*, a National Catholic Reporter reprint.)

Monsignor John R. Schmidt, who has studied homosexuality for more than a decade from a canonical perspective, considers it reasonable that a homosexual candidate for priesthood or vows take psychologic tests to confirm his mental health. It should be noted that detection of homosexuality through the psychologic tests currently being employed to screen candidates for admission to religious orders or seminaries is not guaranteed. An evaluative interview conducted by a skillful and experienced psychologist or psychiatrist is generally far more helpful than tests. However, the candidate must be truthful about his sexual behavior, and this is not always found to be so. Withholding the truth is more likely if the person has heard that the order or seminary he desires to enter rejects candidates with a history of homosexual activity. Dignity has conducted a survey by mail to discover which novitiates and seminaries have adopted a policy of accepting "openly gay persons (or even those discovered to be homosexual through psychological testing)" and which have not. In the spring of 1977, Thomas Oddo, C.S.C., International Secretary of Dignity, reported that a letter had been sent to the vocation director of every diocese and to every religious community "to educate them on the issue of homosexuality and to discover their position on the admission of openly gay people." The letter stated: "We write to secure for our understanding and for our pastoral ministry the position of your order or diocese on the acceptance of

qualified homosexuals into your religious community or diocesan seminary." Unfortunately, fewer than 25 replies were received, "some quite encouraging, others extremely disappointing with their myths, stereotypes, and mis-information." (*Homosexual Catholics*, Dignity.)

Father Oddo voiced his regret that "a number of communities expressed the fear that they might be seen as particularly open to homosexuals—a question of reputation. Given the current attitudes in society and Church, that is not an unrealistic fear." Still, he concludes, "we will continue to invite courageous living for truth and the Gospel, even in the face of misunderstanding and persecution."

DIGNITY FOR CATHOLICS

People like Fathers McNeill and Oddo believe Catholics in leadership positions still know too little about the good that is being done by Dignity. The group regards itself as being present inside the Church in the same way the community of Catholic charismatics exists within the ecclesial body. Dignity began in 1968 in California and now has chapters spread throughout the United States. The organization's activities include the publication of a monthly newsletter, the formation of new chapters in areas where sufficient interest is manifest, staging a biennial national convention, maintaining a clearinghouse for information relating to gay Catholics, and engaging in an ongoing educational program directed at the Church, society, and individual gay Catholics. In most major cities Dignity chapters participate in spiritual activities such as mass, retreats, and sacramental reconciliation services. They also provide social activities and counseling for their members. In several dioceses, weekly liturgies are celebrated in parish churches, and in at least one diocese, priests have been assigned officially to minister to gay Catholics.

Dignity writers maintain that the most pressing needs of homosexuals within the Church are: (1) Church leadership in reforming criminal laws that perpetuate grave injustices against gays, and leadership in reforming civil laws that restrict the exercise of their rights, particularly in the area of jobs and housing; (2) increased and continuing education of the clergy in all aspects of sexual theology and serious contemporary and critical theological studies about homosexuality; (3) an officially recognized apostolate through which the clergy can work in the gay community; (4) recognition of the rights of gay Catholics to form groups in the Church through which their collective voice can be heard, and in which service is provided for their specific needs; and (5) utilization of the communication media in the Church for the purpose of eradicating false stereotypes and prejudices. These needs, together with Dignity's plea that all in in-

fluential positions within the Church "work toward the elimination of the injustices that continue to be perpetuated upon homosexuals by society," are included in a highly informative Dignity publication entitled *Homosexual Catholics: A Primer for Discussion* (1977).

Americans in influential roles in the Church should also be familiar with *Principles to Guide Confessors in Questions of Homosexuality* (1973), published by the American Bishops Committee on Pastoral Research and Practice. The guidelines recommended in this document repeat the Church's traditional position that the state of being a homosexual is not morally wrong since it is not the result of free choice. Homosexual acts are wrong objectively; subjective guilt, however, depends on such variables as the individual's intention and degree of freedom in engaging in these acts. The presence of psychologic compulsion would certainly diminish a person's culpability.

Pastorally, the Bishops' recommendations include therapy and reorientation to heterosexuality in cases of temporary (or pseudo) homosexuality. For permanent (or constitutional) homosexuals, they suggest that a confessor or spiritual guide counsel a life of faithful celibacy and the use of appropriate aids such as sacraments, spiritual direction, works of charity, and the cultivation of heterosexual friendships. If the gay person occasionally has genital sex with a friend who is homosexual, the guidelines allow that he or she may receive sacramental absolution without having to end the relationship. If the occurrence is frequent, however, priests are advised pastorally to ask the penitent to terminate the relationship.

One bishop, the Most Reverend Francis J. Mugavero of Brooklyn, issued a widely read pastoral letter on "Sexuality—God's Gift," in which he urged homosexuals to avoid identifying their personhood with their sexual orientation since they are "much more than this single aspect of their personality." In an understanding and sensitive way Bishop Mugavero revealed his awareness of the pain and confusion many homosexual persons experience, and he encouraged the use of pastoral and spiritual means to help them experience "Christ's and the Church's love for them and the achievement of living in His peace."

PSYCHIATRISTS' RECOMMENDATIONS

Two years ago, in view of the fact that from time to time religious superiors find it necessary to take administrative action in response to overt homosexual behavior of some members of their community, a group of Jesuit priest-psychiatrists prepared some recommendations, or guidelines, that superiors might usefully keep in mind. These seven psychiatrists were unanimous in their con-

The skillful helper should assist the homosexual to assess his control over sexual impulses and resist his desire for sexual gratification.

viction that overt homosexual activity is incompatible with faithful observance of a life of celibacy. They regarded the behavior itself as sexually disordered and generally representing impaired personality development. Because homosexual behavior in a religious person frequently manifests serious emotional disturbance, they emphasized that it warrants a psychologic or psychiatric evaluation. They felt that a vocational decision should not immediately follow the discovery or disclosure of homosexual behavior; it should await the outcome of professional evaluation and treatment. They remained in complete agreement in their belief that a religious person who is either unable or unwilling to resolve this problem (repeated homosexual behavior), for whatever reason, is unsuitable for life in an order or congregation that understands the vow of chastity or celibacy in the same way the Church does.

These Jesuit psychiatrists, all experienced in the treatment of homosexuals, were quick to state that they regard externally expressed homosexual behavior no more morally objectionable than overt heterosexual activity that is deliberately chosen by vowed celibates. They also pointed out to the superiors to whom they addressed their suggestions that homosexual behavior was, in view of their professional training and clinical experience, evidence of arrested psychosexual development. They indicated, too, that when a psychologist or psychiatrist attempts to professionally help the homosexual person, the goals should include the removal of the psychologic barrier that is impeding growth and the development of attitudes, feelings, and behavior that will enable the homosexual to relate to

men as well as to women in a healthy, mature, and adequately impulse-controlled way.

Catholic tradition touches on more than just the moral and canonical aspects of homosexuality. Concern for the spiritual well-being of every unique person requires that the pastoral dimension be kept in focus, particularly by religious superiors, counselors, and spiritual directors. The conscience of the homosexual and his life history deserve to be understood. The ministering person should be as sensitive to these elements as he is competent in the science of theology. His task is to help his client form reliable judgments about his own nature, his moral views, and his response to them. The skillful helper will always aim at assisting the homosexual to assess his control over his sexual impulses and help him find ways of resisting his desire for sexual gratification, which celibacy will not allow. But most of all, his goal must be to foster a life of love, and this entails building self-esteem and an attitude of altruism to replace the sense of inferiority, guilt, and self-preoccupation that blight the spirit of so many who, through no fault of their own, have grown up gay.

Whoever seriously intends to prepare himself to function helpfully as a spiritual director or counselor of homosexuals should read the insightful book *Another Kind of Love*, by Richard Woods, O.P. He ministered for more than six years to the gay Christian community in Chicago, and in his writing he reveals a profound understanding of the problems, struggles, and spiritual needs of the homosexual person.

Much more deserves to be said about the ways in which we can improve our understanding of homosexual persons and be helpful to them when sexual difficulties occur. Further articles on the subject will certainly appear in future pages of *Human Development*, and many questions will be raised for us and answered, we expect, by our readers around the globe. For now, it is my hope as author of this first article that it will supply some helpful information and contribute to a dialogue that will go on for years and years—until prejudice, injustice, and ignorance are eradicated, and truth and love prevail.

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INDISPENSABLE

SELF-ESTEEM

JAMES J. GILL, S.J., M.D.

Abraham Maslow, a founding sponsor of the Association for Humanistic Psychology, spent a major part of his life researching something most of his illustrious scientific colleagues neglected; he studied normal, healthy people. Maslow's principal interest was the developmental process through which those individuals who have largely overcome their areas of personality deficiency go on to become self-fulfilled and creative persons. He emphasized that when human needs, values, and yearnings are not fulfilled, the result of the prolonged frustration eventually becomes manifest in illness; health, he maintained, is evidence of need-fulfillment. Among the most basic human needs—food, water, sleep, security, and love—Maslow recognized two types of esteem needs: the need for esteem derived from others, and self-esteem. For mental as well as physical health, satisfaction of both is essential.

Anyone who cares for himself enough to be concerned about growing toward full maturity will surely stop and think about his own basic needs and the ways in which they are being fulfilled or neglected. To do this, a person must take a look at

himself and his life as if he were a spectator on the sideline. This takes time, which presents a problem to many religious persons who are so busy taking care of the needs of others that they easily ignore their own requirements. That many zealous people engaged in the various forms of Christian ministry are experiencing too much need-frustration is evident in the unconscionable number of stress-related psychosomatic illnesses from which they suffer. Anger and hostility lie hidden at the root of most of these problems, while the esteem needs are often implicated as the frustrated ones.

It seems natural that a highly developed sense of self-esteem, based on a Christian minister's perception of himself as a person gifted by God and invited by name to His service, would inevitably be part of the "hundredfold" Jesus promised each of His co-laboring friends. But this is obviously not the case. There are numerous clergy and religious who exhibit a remarkably low and fragile evaluation of their own personal worth; feelings of inferiority and inadequacy chronically plague them. Those with whom they are living and working either fail to express their gratitude, regard, and affection, or

the signs given are not read accurately. Even God's love, gratitude, and esteem may remain unfelt because it is not perceived by the individual. But whatever the cause, the problem of maintaining an enlivening sense of self-esteem is an issue that deserves exploration. This article, like the others in the pages of *Human Development*, is intended to bring the topic into focus and commence a dialogue with and among our readers within a wide variety of cultures around the world.

IDEAL SELF-ESTEEM

Begin with a fantasy. In the best of all possible worlds, the child born to mature and loving parents senses the abundance of affection, esteem, and tenderness spontaneously and consistently directed toward her. She feels wanted, special, and treasured. As she learns to smile, sit, walk, and talk, she sees the joy she brings to the lives of her parents, siblings, relatives, and others blessed with her God-given presence. Feeling enormously valued, she gradually grows to perceive her own worth; it is absolutely impossible for her not to develop a solid and steady sense of self-esteem.

This little girl is happy, anticipates being treated well, and lives calmly, hopefully, and enthusiastically. She finds all around her interesting, and unselfconsciously converses, plays, or prays, and takes delight in doing so. She doesn't need to show off, doesn't have to compete with her siblings and peers for attention and approval, isn't inclined to worry about imperfections or mistakes—as long as her parents teach her that no one is perfect, that we all err at times, and their love for her is no greater when she performs flawlessly than when she drops a glass, makes too much noise, or is just being herself and not doing anything at all remarkable. If those who love her as she grows can refrain from demanding that she get A's on her report card, win the class prizes, take the leading role in the school play, render her piano selection impeccably at the recital, or dance without the slightest misstep on the stage, she will feel enjoyed, appreciated, and cherished—not for the remarkable things she does, but simply for who she is.

Whether this girl wins or loses, usually succeeds or frequently fails, stands out or is just about average, as long as she feels esteemed, she will be able to face others, including God, with self-confidence, a readiness to blend her life with theirs, and friendliness. Such an ideal development prepares and enables the young woman to keep the commandment to love her neighbor as she loves herself. Whether she chooses to be a wife and mother or a religious sister caring for those God invites her to serve, she will be able to act with empathy, compassion, constancy, and even heroism, since she has

felt continually accepted and esteemed enough to value herself, to enjoy being herself, and to feel comfortable enough with herself to unselfconsciously be responsive to, concerned about, and loving toward others.

VALUED FOR CONFORMING

That is the ideal. A more plausible set of circumstances surrounds a person named, fictitiously, Paula. Paula is born soon after the marriage of a Catholic couple, in which the parents wish for a boy. Their hope is that she be as little trouble to them as possible. They demand that she be a model child: obediently conforming to their rigorous demands and even anticipating their desires. At an early age, Paula suspects she is not really wanted, is accepted and valued only when she performs in ways that enhance her parents' pride, and that feeling loved depends on pleasing them by her achievements. As her personality takes shape, a lack of adequate self-esteem and self-confidence develops. She desperately strives to win her parents' and others' attention and approval, talks about herself as if she were unimportant, and seems to have no regard for others unless they can in some way contribute to the satisfaction of her needs and desires; she acts as if she is making all her decisions according to what her parents think is important and imposes just as perfectionistic demands upon herself.

During her adolescence, in academics and in extracurricular activities, Paula appears continually to be in need of praise for whatever she does. A pious girl, she looks for signs from God, in the form of answers to her prayers, to be certain that He is pleased with her. She does not have many companions, preferring to have one close girlfriend on whom she depends heavily for encouragement and approval. Any trace of disapproval of Paula's behavior is extremely upsetting to her. As in her childhood, she uses her grades, gracious social behavior, and talents to win the favor of her parents; when she decides to become a nun, the decision is partly based on her parents' strong approval. She remains, of course, unaware of the unconscious motive underlying her choice of career.

As a novice and junior-professed sister, Paula reveals the continued strong need to relate almost exclusively to one other sister on whom she leans inordinately for acceptance, encouragement, and friendship. Her emotional life is inconstant; it rises and falls in relation to the success or failure she perceives in the eyes of her superiors and one all-important friend. When this close companion is reassigned to a distant city it proves devastating to her. Paula appears withdrawn, loses her appetite, does not sleep well, and becomes more irritable

than usual. Her superiors and members of the continuing formation staff recognize the signs of depression. They want to provide whatever help or support they can to assist her through this crisis. They also question her suitability to religious life.

PROFESSIONAL HELP WARRANTED

If I were a psychologic or psychiatric consultant to the superior, formation staff, or spiritual director trying to help Paula, my aim would be to: (1) assist them to understand Paula's current condition in light of her life history, (2) help them to refer her to appropriate professional help if that seems necessary, and (3) see that she is provided an opportunity to freely decide on her religious vocation. To help Paula in the most effective way possible, I would want them to understand that her present state of depression is closely related to the diminished sense of worth she is experiencing.

People suffer a loss of self-esteem particularly under the following circumstances: (1) an overpowering situation with an inevitable outcome in which a person feels weak and helpless; (2) situations in which a person feels unlovable because of thoughts, emotions, impulses, or actions he con-

siders undesirable and contrary to his ideals; and (3) times when a person feels disliked by another person whose opinion he values. Paula's situation corresponds with the first of these three circumstances. She feels powerless to do anything about the loss of the closest friend in her community. Her principal reaction to this loss is one of grief; she is in a state of mourning. Feelings of loneliness, helplessness, and anger are all normally experienced during the several months required to accomplish the work of mourning.

Paula's condition will warrant professional psychologic or psychiatric evaluation and treatment if it becomes apparent that in addition to revealing evidence of decreased self-esteem, she is showing signs of self-accusation and a need for self-punishment. Prolonged dejection, withdrawal of interest, and loss of energy to perform her usual tasks will also suggest the need for exploring with a therapist the sources of her emotional pain. The hope is that the duration of her distress will, through treatment, be abbreviated. Actually, Paula would be fortunate if her depression (diagnosed as reactive or situational in nature) required treatment, since therapy would help her learn more about the life-long problem she inherited from a childhood in which she was taught to be abnormally dependent on others. Her self-assessment tends to be harshly critical, and her confidence in her capabilities and basic worth is unstable as a result of her parents' attitudes.

In reaction to her relative absence of inner resources, Paula is inclined to turn to other people, usually one special person at a time, for emotional support and reassurance. Her basic orientation is narcissistic, signifying that her relationships are directed more toward what she can get from others than what she can give. As Harvard psychiatrist John Nemiah describes in *Comprehensive Textbook of Psychiatry II*, such relationships are "fragile and fraught with potential difficulty." The consequences of the loss of a "needed person," Nemiah observes, "can be profoundly disturbing, since (she) has now in reality lost the source of (her) desperately needed emotional support. Not only must (she) bear the anguish of grief, but (her) self-esteem is dangerously lowered as the supportive supplies are cut off, and the depression that results may be of severely pathological proportions."

We intend to publish an in-depth article on narcissism in a future issue of *Human Development*. For an understanding of Paula's case, it is useful to point out that a narcissistic personality takes shape in childhood through the influence of parents who consistently criticize the child's person and performance. As time passes, the child internalizes these parental attitudes and develops the same damaging assessment of herself; as a result, she

CIRCUMSTANCES CONTRIBUTING TO THE LOSS OF SELF-ESTEEM	
1	an overpowering situation with an inevitable outcome in which a person feels weak and helpless;
2	situations in which a person feels unlovable because of thoughts, emotions, impulses, or actions she considers undesirable and contrary to her ideals;
3	times when a person feels disliked by another person whose opinion she values.

Numerous clergy and religious exhibit a remarkably low and fragile evaluation of their own personal worth.

fails to build confidence in her own worth and capabilities and remains dependently tied to her parents for her support and reassurance. To maintain their favor, she conforms to their standards. However, by doing so she only adds strength to her criticisms of those thoughts, impulses, and actions that run contrary to her parents' sanctions. When she reaches adulthood, she demonstrates personality features that are fixed in infantile forms; she still looks for dependent relationships that re-create her childhood patterns.

When Paula has emerged from her depressed state, and after she has been given a chance to explore, through therapy, the implications of her personality problem, she should make a 30-day retreat under competent and experienced direction to gain light from God on His will for her future. The fact that she may need some prolonged psychological therapy to facilitate her emotional growth should not immediately suggest that she has no vocation to religious life. But the infantile patterns of behavior she manifests certainly indicate a lack of developed capacity to contribute to the attainment of any community and apostolic aims that require psychosocial maturity. A very careful and realistic discernment will have to be made by both Paula and her superiors as to whether, with the help of God's grace, she would do better to leave the convent or remain there and struggle to grow.

INFERIORITY TURNED HOSTILE

Another case history will enable an examination of several other aspects of self-esteem. The one that follows is, of course, fabricated; however, it gener-

ally corresponds with the lives of a number of men and women living in religious houses and working in their community's institutions.

Frank is a 48-year-old, energetic, religious priest who teaches English to third-year students in his congregation's largest and most crowded high school. He is a hard worker but not very contented. In his classroom, he is extremely demanding—in fact a perfectionist. His students complain that he often humiliates them when they give an unsatisfactory answer to his questions. Their impression is that he seizes every opportunity he can to show them his knowledge is far more extensive than theirs. In his community, too, Frank is regarded as a contentious person, ready to argue instantly over any statement to which he can take exception. He often becomes furious over losing a game of bridge, but comes out of the chapel a few minutes later with renewed composure. Ask Frank how he restores his equilibrium so quickly and he will explain that by saying a few Hail Marys and taking his mind off what is upsetting him, he can almost always return to work feeling calm—though somewhat guilty about having behaved in what he calls an “irreligious” manner. In his spiritual life he is a loner. Though perennially faithful to the performance of religious tasks in his daily routine, including mass, the breviary, and meditation, Frank seldom experiences any change in affect—no swings from consolation to desolation or vice versa. There is no need to waste the time of a spiritual director, he reasons, when he isn't having difficulty persevering.

Asked how he feels about his life, this man would probably answer, “It's going all right,” but deep in his heart he feels it is rather mediocre. He has a nagging feeling that he is not doing anything very important, that he is just another high-school teacher, and has probably failed to reach whatever expectations God had in mind when He called him to the congregation and to priesthood. But if his confreres and other adults were asked their opinion of Frank, they would say that he comes across as a man with an attitude of superiority, whose inclination to defensiveness gives evidence of chronic frustration in his life—but as to its cause, they can't imagine. They believe he is a very intelligent man and a good teacher who is “as constant in the way he lives as you'll ever find.” Still, he seems to lack the ability to love anyone deeply or to develop close friendships either inside or outside his community. It's as if he neither needs nor wants anyone to be very close to him.

Frank didn't start life that way. As a boy he was quick to learn, self-confident, cheerful, and very aware of the things he could do to win the approval and admiration of his parents. He watched for signs of their pride when he succeeded, as he almost al-

ways did, in fulfilling their hopes that he get excellent grades, arrange his room each morning, play outstandingly on his grade-school baseball team, and serve mass reverently as an altar boy. He felt crushed and worthless, however, when his performance disappointed them. Hearing them say that his older brother had done better, or seeing them uncompassionate when he failed to win or erred in any way, he gradually learned to feel that he was esteemed and had value as long as he succeeded in being better than others. When he was only average and not distinguished in some way, his self-esteem would sag—until his next victory.

Frank attended a high school where very few students got top academic honors and most of the athletes spent more time sitting on the bench than actually playing in the baseball or basketball games. He was being formed at home and at school in the crucible of competition, in which very few merit gold medals and almost all eventually learn they are less than best and, consequently, tend to lack a constant, uplifting sense of self-esteem. His desire to serve God as a priest obviously pleased his parents more than his brother's early marriage and ordinary job in electronics manufacturing did.

WORTH MATCHING PERFORMANCE

The studies in the seminary were not especially difficult for Frank, but he was outshone by many, more intellectually gifted members of his class. He compensated for his second-rate academic status by devoting much of his time to teaching catechism to underprivileged children in a nearby neighborhood. His ordination brought him great joy, principally because his parents were so happy, and God, he felt sure, was pleased with his all-out generosity. But the years and decades that followed proved relatively uneventful—lots of hard work, thousands of masses said, many hundreds of boys as pupils, but “only in a high school,” he apologized.

How should we interpret all this? Why did Frank need to show up his pupils, win debates in the recreation room against his confreres, live his life as if hard work were more important than relationships, and feel the chronic sense of inferiority that disguises itself in so much of his compensatory behavior? Because he grew up feeling that his worth and right to self-esteem depended on the remarkable things he did rather than on the kind of person he was. We live in a country where too many parents estimate their own worth in terms of the success their offspring attain and the honors or marks of distinction they achieve. The result, unfortunately, since so few children can fulfill such parental ambition and need, is a majority of children growing into adolescence and adulthood with only a fairly good, fragile, and vulnerable sense of

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worth that inclines them to feel inferior, to be too competitive, and to regard others as competitors or foes. Stating this another way, the victim develops what behavioral scientists call free-floating hostility.

Regrettable, too, is the fact that the leaders in some religious orders place more value on the individuals with higher degrees who are working in universities or colleges than on those whose ministries are pursued in high school or grade school. Or perhaps it is those who labor in these less celebrated vineyards who erroneously regard themselves as less important laborers. At any rate, chronic feelings of second-class status produce a nagging interior pain that renders the victim too self-conscious to respond with esteem, love, and human support to those in the milieu, who, whether brethren or pupils, inevitably become not a source of enjoyment but of competition. Thus, free-floating hostility results from the perennial need to win, which unconsciously converts potential friends into foes who must be put down in order to shore up, at least for a moment, the sagging sense of self-esteem.

LEARNING FROM EXPERIENCE

During the past several years, I have had a chance to work steadily with 16 groups of men and women who have all sustained heart attacks. Through group therapy, our goal is to help these persons, whose ages span a wide range, modify their attitudes, values, and life-styles to the extent necessary to prevent another—perhaps fatal—heart attack. This treatment program, funded by

FREE-FLOATING HOSTILITY

- notice, with irritation, the faults they see in the behavior of others.
- be extremely demanding and critical toward themselves and others;
- argue tenaciously until they win their point, turning conversations into debates;
- have an intense need to win in sports and games, becoming extremely angry when they lose;
- be hypersensitive to criticism or unsympathetic remarks;
- appear, even when smiling, tense and ready to quarrel.

SIGNS OF FREE-FLOATING HOSTILITY

the National Heart, Lung, and Blood Institute of the National Institutes of Health, has been designed to show that the stress-produced behavior pattern cardiologists Meyer Friedman and Ray Rosenman have named and made world-famous as Type A can be corrected through group therapy, and thus extend the life expectancy of those who participate.

In a later issue of *Human Development* a discussion of Type A behavior in relation to religious ministry will be presented. What I want to include here is a series of observations I have made while

working with the heart-damaged lawyers, businesspersons, engineers, doctors, housewives, pilots, and others in many professions and trades who comprise the membership of my groups. They have taught me several things about self-esteem that are closely linked to the life of the priest Frank, just presented, and which may be of aid to those who are trying to help others increase their capabilities of living a life of intense and effective love.

First of all, I want to state clearly that when psychologists, psychiatrists, and other therapists speak or write professionally about certain people

Hostility is a reaction to a life experience involving the frustration of some human need, wish, or desire.

as being hostile, they are not expressing moral judgment. In other words, there is not the slightest implication that the individual who is feeling hostility or acting in a hostile manner is a bad person. As described in the article beginning on page 38 of this issue, hostility is a reaction to a life experience involving frustration of some human need, wish, or desire, and as such is an expected element in everyone's life at some time. Still, hostility plays an excessively large part in the Type A person's existence and in setting the stage for perhaps the majority of the nearly 2 million heart attacks occurring annually within the United States. It is the free-floating kind of hostility that nearly all the members of my groups have been exhibiting for many years. It shows up in their tendency to: (1) notice, with irritation, the faults they see in the behavior of others; (2) be extremely demanding and critical toward themselves and others; (3) argue tenaciously until they win their point, turning conversations into debates; (4) have an intense need to win in sports and games, becoming extremely angry when they lose; (5) be hypersensitive to criticism or uncomplimentary remarks; and (6) appear, even when smiling, tense and ready to quarrel. The life of a Type A person with free-floating hostility generally involves frequent explosions and considerable unhappiness, since hostility is a painful emotion, and the behavior it motivates often elicits a hostile response from even those nearest to him.

The origins of this form of chronic hostility are closely linked with the development of self-esteem. Every child produces, under parental influence and deep within his personality, the element Freud called the ego ideal, an unconscious image of the best possible self. It is made up of all the behaviors that his parents considered important for winning their approval and love. The ego ideal represents to the child all that he must be and do to feel he is good. (For example, being compliant with the parents' commands: not tossing food about the room; eating everything that is served; not throwing temper tantrums). Alongside this composite ideal is the superego, which the child gradually develops as an unconscious conscience. Throughout life, this censor compares the person's wishes, impulses, fantasies, and behavior with those included in his ego ideal and then rewards or punishes the self by triggering feelings of anxiety and guilt when conformity is lacking, and a sense of worth and well-being when the ego ideal's requirements are met. The more severely parents require perfection, the more rigorously will the child's superego make comparable demands; it functions, according to Freud's theory, as an internalized parental voice insisting on behavior that corresponds with the parents' values represented in the ego ideal.

As the years pass and the superego guides his choices and behaviors, the child gradually learns to maintain his sense of worth by living in a manner that pleases his parents. They give him signs of acceptance and love to reinforce the kinds of behavior they prefer; they show their displeasure when he transgresses. Even in their absence he learns to feel good or bad about himself according to the perfectionistic demands of his ego ideal and superego. But many children grow to realize that they simply cannot be perfect; they know they will fall short no matter how hard they try. Their parents respond by telling and showing them that their love and acceptance is not dependent on a flawless performance. This reassures the child that his worth is not tied to the excessive demands his own superego may make. In other words, he need not be perfect to feel a high level of worthiness.

There are other children who grow up in the same neighborhoods and schools but whose personalities are less realistic. These individuals retain the impression that they must do everything perfectly to be sure of pleasing their parents and others who are important in their lives. Their superego punishes them with intense feelings of guilt or shame when they fall short of the ideal set before them, and their sense of worth rises or falls sharply on their ability to live up to it.

COMPETITIVENESS COMPENSATES

People who grow up feeling they must function perfectly or outstandingly to be accepted and loved are destined to spend a great deal of time dissatisfied with themselves; that is, unless they can find

some way to constantly prove that they do have worth. Competition provides a way for many of them; through it they are able to demonstrate their value to themselves and others by winning victories in the classroom, on the playing field, or in the hidden recesses of their own minds. By casting others in the role of foes to be conquered, they tend to experience self-esteem the way mountaineers derive their sense of success. Climbers set out to conquer, feel triumphant and proud of themselves when they reach the peak, then experience a sense of letdown and soon look for another peak to ascend. Similarly, the task-oriented perfectionist requires an endless series of accomplishments and victories to repeatedly lift his wavering self-esteem.

Those who consistently win in competition because they have exceptional talent and experience are in the minority. Most people who compete spend the greater part of their time getting over their losses. Type A individuals are driven to accomplish more and more goals within a limited period of time as a way of satisfying the relentless demands of their superego. They are pressured from within, not only toward quality performance but also quantity. But, at bottom, why are these striving individuals struggling to do so much, so flawlessly? To compensate for the feelings of inferiority that plague them, since no matter how hard they try, they rarely feel their performance is as perfect as their superego demands, and they continually see others around them who appear more talented and successful. Their need to stand out as special is chronically frustrated. Still, human nature demands that to stay alive they must somehow convince themselves of their worth. Their aggressive, competitive, task-oriented, perfectionistic life is an endless attempt to accomplish this.

EGO-BOOSTING HOSTILITY

In closely examining the behavior of the men and women in my groups, I find that virtually all of them realize they have a low sense of self-esteem that they attempt to raise by winning victories over others. They characteristically go through day after day achieving their conquests, but they do so in a way that an outsider would perceive as hostile. They fiercely criticize the even slightly flawed driving, typing, housekeeping, or any other imperfect performance of others. They argue to win the smallest point, even in conversations with their children. In their thoughts they repeatedly disparage others. By doing all these things, they are unconsciously attempting to lift their self-esteem by demonstrating they are better than others. The man who speaks hostilely to his wife for leaving dishes in the sink is implying that she is not living up to the ideal he holds, one which would

never allow him to leave things in that disordered way. When he is loudly critical of his secretary for not transmitting a telephone message in the way he thinks it should have been handled, he is indirectly stating that he would do a better job than she is doing. Or when a woman is hostile toward her daughter for not keeping her room in a neat condition, she is simultaneously giving praise to herself for not being the kind of person who has such sloppy habits. (In another way, she is resentful toward her daughter for getting away with behavior she herself unconsciously envies but cannot allow herself to enjoy.)

This hostile behavior, then, is like a two-sided coin. On one side, it is destructive of others, but if you look at its opposite side, you see it is unconsciously calculated to build up a person's own sense of worth. Such hostility is called free-floating because it is not directed toward any specific person or object. The person who is hostile in this fashion simply seizes every opportunity he can find to boost his own sense of worthiness by putting down someone else. His cynical statement, "Look at the way that idiot is driving," can be heard by the perceptive listener as "I'm a much better driver than he is." Such insightful understanding makes it possible for a person to hear harsh criticism, even directed toward himself or his performance, and to recognize that the motivation behind the blast is a need to make a victorious comparison between the critic and his victim.

In working with the members of my groups, I have also discovered that the higher their self-esteem rises, the less they need to use free-floating hostility as a way of building up their ego. The reciprocal is also true. The lower their self-esteem drops, (when healthier sources are for some reason cut off), the more hostility appears in their daily lives.

SOURCES OF ESTEEM

Another result of studying the lives of patients in my heart groups is the realization that practically none of them spends any time in the course of a day, month, or year reflecting on the things he likes about himself. Almost all say that they like to think about activities that they enjoy, but they do not direct their attention toward themselves. When, on rare occasions, they do consider themselves rather than their actions, they generally find some flaw or failing for which they are inclined to dislike or belittle themselves. The very small number who admit that they occasionally dwell with satisfaction on positive things about themselves talk about doing so in an almost apologetic fashion.

I have found among all these individuals the same tendency I have seen manifest in groups of

religious persons—an inclination to feel uncomfortable, embarrassed, and even blameworthy when deliberately thinking about their good qualities. Nevertheless, when invited to engage in this activity for even a moderate length of time, most religious quickly slip into thinking about the things they dislike about themselves. I believe that in doing so, they reveal the results of some of their earliest childhood training. They were made to feel that saying good things about yourself is being boastful; stating uncomplimentary things is permissible and even to be regarded as virtuous humility.

To test the capacity of my group members to think positively about themselves, I occasionally ask them to spend time in thoughtful reflection completing the sentence “I like myself because. . . .” I then listen carefully to those features they eventually enumerate. Very rarely does anyone come up with a list that begins to compare with the array of characteristics or behaviors he enumerates in completing the sentence “What I dislike about myself is. . . .” And when these participants share their lists among themselves, they obviously experience, paradoxically, more discomfort in telling about their positive attributes than in publicly disclosing their deficiencies.

The positive features that these people identify as making them feel good about themselves fall into four categories: (1) what they are; (2) what they do; (3) what they make; and (4) what they have. Examples of the statements made by those who esteem themselves for what they are include: “I like myself for being a good parent”; “for being faithful to my husband”; “for being a thoughtful person.” Positive statements of what they do may include: “because I show love to my children”; “because I do an honest day’s work”; or “because I pray every day.” If it is what they make that provides the basis for their self-approval, they give such reasons as “because I bake good cakes”; “because I built an excellent house”; or “because the plays I direct turn out well.” When treasured possessions support their sense of worth, I have heard people make statements such as “because I have a lovely house and garden”; “because I have a job that pays well”; “because I have a wife and children who love me;” or “because I have a membership in an exceptionally fine organization.” It is interesting to note the differences in family backgrounds and life experiences among those who vary so widely in selecting, quite unconsciously, the principal basis for their self-esteem.

Whatever served as the foundation for the parents’ self-evaluation has generally been transmitted to these offspring. For example, a man who takes pride in the way he pleads his cases in court likes himself principally for what he does well in the same way his father felt good about himself

for being the best driver in his transportation company. Similarly, a woman who likes herself especially for the emotional support she gives her husband describes her mother as a person who always said her one claim to heaven was the consistent help she gave her younger siblings after their mother died. More men, I find, esteem themselves for what they make or do. Women more often—at least those I have listened to—seem more inclined to value themselves for what they are and what they have, for example, “because I’m a good mother, I think”; and “because I have lovely children.” Obviously, the categories are not watertight; considerable overlapping among the four categories naturally occurs.

SCALES OF ACCOMPLISHMENT

Sociologic research in the United States has found that people evaluate their personal worth, not so much by looking at themselves as by measuring their success. This appears to be true whether the assessment is based on material rewards or spiritual accomplishments. Again, different individuals gauge their degree of success according to different criteria, but each generally learns early in life, from his parents, teachers, and other models, to adopt one of four principal scales of accomplishment. These include significance, competence, virtue, and power.

Significance is the quality of being important and is measured by the signs of attention, affection, and acceptance a person receives from others. Competence is possession of the requisite ability to perform consistently in an effective way. Virtue is reliable conformity to a standard of what is considered right. Power can be defined as possession of control, authority, or influence over others.

Religious persons are no different from others in needing a stable sense of self-worth if they are to remain emotionally and physically healthy. Furthermore, they, too, are going to derive their positive self-esteem more from the way others act toward them than from some gesture of self-congratulation bestowed in solitude. This fact is reflected in Erik Erikson’s theory of developmental psychology that regards a person’s self-esteem as intimately tied to his sense of identity. And since it is the anxiety-relieving acceptance and approval, coming principally from parents, other authorities, and peers, that make possible a firm and comfortable grasp of a person’s identity, it is not surprising that self-worth is generally derived through acceptance, admiration, and appreciation experienced from these same sources.

But from whom do religious people gain this needed affirmation today? How many people tell the social-worker nun how priceless she is as a person? Who speaks directly to a religious superior, a

Religious persons are no different from others in needing a stable sense of self-worth to remain emotionally and physically healthy.

seminary rector, or a bishop about the admirable way he is using his power for the well-being of all in his care? Who congratulates the grade school or high-school teacher for the wonderful way she has mastered the presentation of her course material? Who praises the brother working in the infirmary for the loving way he represents Christ at each patient's bedside? Who takes the time to tell such people how good, how noble, how priceless they are as gifts God has sent to enrich the lives they touch? Even most Catholics don't know how human their religious helpers are; consequently, they can't possibly realize how important it is for them to find ways to verbalize their gratitude, admiration, and appreciation.

Too often in the past religious did precisely the opposite. Many communities deliberately chose to devote time regularly to pointing out each member's faults and failures—for the sake of his soul—without ensuring that more time be spent informing him of the good qualities he embodied. Receiving such positive feedback would have made it easier for him to live a joyful and spontaneous life. The actual practice, I suspect, more often left the individual feeling humiliated rather than humbled, and tending toward withdrawal and self-pity; that is, if he took the whole exercise seriously.

ENCOURAGING SIGNS

Fortunately, more and more members of religious communities are being direct in expressing their acceptance, esteem, admiration, and love. Those to whom they are communicating are blessed,

because such words and other positive signs of regard generally make it easier for them to like and enjoy being themselves and to respond to others with esteem and love. But there are still too many people in religious communities and parish rectories who were formed to be competitive; they feel they are somehow shortchanged when others receive recognition or praise. They are looking for signs of approval, and they compete for them unconsciously. At the same time, they find it almost impossible to think admiringly and to express congratulation or appreciation to those they consider their competitors. I think all people in leadership roles are in an advantageous position to help those in their care develop and maintain a strong and reliable sense of personal worth. The very nature of the relationships allows leaders to observe at close range the qualities and performance of those they influence, and to show their esteem for the persons involved. They are positioned to be able to manifest the acceptance that constitutes the very core of esteem, the acceptance that psychologist Carl Rogers describes as "a warm regard for him as a person of unconditional self-worth—of value no matter what his condition; his behavior or his feelings. It means a respect and liking for him as a separate person, a willingness for him to possess his own feelings in his own way. It means an acceptance of and a regard for his attitudes of the moment, no matter how negative or positive, no matter how much they may contradict the attitudes he has held in the past."

THE NEED FOR SUPPORT

But what happens to those religious persons and clergy who do not receive strong support from those they serve, from their own community members, and from their leaders—assuming, too, that they do not perceive any convincing signs of approval from God? Will they be able to reassure themselves of their value? Probably not. Ordinarily a person must see his worth through others' eyes, or he will go through life with only an anxiety-provoking question mark where his sense of personal worth should be.

A little earlier we saw that everyone, as Maslow showed, must have a developed sense of personal worth, a positive self-esteem, or he will neglect himself and become physically ill or depressed, perhaps even to the point of suicide. What, if anything, does our God-designed humanity automatically do to enhance our self-esteem when such circumstances prevail? A person's nature will strive unconsciously to win victories that will build himself up; he will seize every opportunity to compete with others and to show himself superior; he will experience a desperate need (as on a seesaw) to put

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others down in order to raise himself high. Obviously, we are talking once again of the free-floating hostility that will inevitably develop in a person who feels inferior and inadequate. Hostility of this perverse type is nothing less than an attempt to keep his own ego afloat by harpooning others. Finding fault or lashing out at them is a poor but

desperate unconscious attempt to assure himself that "I'm OK."

Much more deserves to be said about self-esteem and its importance to mental and physical health and apostolic effectiveness, but I hope these observations will prompt you to share with us the ways you are discovering of enhancing the self-esteem of those in your care. I presume this is accomplished differently within various cultural settings; if so, I hope we will soon receive letters and articles from a wide geographic range. Since it is certain that the Lord wants us to love our neighbors as we love ourselves, I think it is a good time to find out all we can about effective ways of helping Christian persons to fulfill the second of these two divine requirements—an appropriate love of one's self. One thing I have learned from experience is that prayer certainly helps, but it would be presumptuous to rely on this means alone.

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Valium: Is It a Risky Drug?

There is no drug more frequently prescribed in the United States than Valium. Thirty percent of all Americans take tranquilizers in some form; 68 million prescriptions for Valium and similar drugs were written during 1979. Food and Drug Administration officials, believing that these drugs are widely abused, have recently announced a new labeling requirement. Bottles of tranquilizers such as Valium, Librium, and Serax, must display the statement: "Anxiety or tension associated

with the stress of everyday life usually does not require treatment with an anti-anxiety drug." What worries the FDA is that Valium can lead to physical and psychologic dependence. In other words, the drug is potentially addictive; users who have been taking it regularly for a long time must withdraw gradually. There are proper uses for Valium—such as treating severe, short-term stress brought on by unusual circumstances. But for everyday stress, the cause should be discovered and dealt with in an appropriate manner.

CONSCIOUSNESS CHANGE

JEROME CUSUMANO, S.J.

In contemporary psychologic usage, meditation refers to any discipline that is pursued to bring about an altered state of consciousness. Daniel Goleman points out that while the methods of meditation are multiple, they are alike in their effort to gain control over the processes of focusing attention, and although the effects of meditation are various, central to all of them is the heightening of an awareness of the here and now. But how does the retraining of attentional apparatus during meditation lead to more fully experiencing the present moment in everyday life? Arthur Deikman, associate clinical professor in the Department of Psychiatry at the University of California in San Francisco, has tried to answer this question in experimental and theoretical research that began in 1963 and has continued to the present.

THE ACTION MODE AND AUTOMATIZATION

In his usual waking state, the normal adult functions primarily through a mode of consciousness Deikman terms the "action mode." This mode is characterized by abstract thinking, sharp differentiation between the self and the environment, and an attitude of knowing and manipulating the environment to fulfill a person's needs. Success in the action mode requires selective memory of the past as well as accurate predictions for the future. The action mode results from automatization, a learning process in which repetition of an act or percept eventually results in a mastered automatic act or percept. Automatization frees the attention from the intermediate steps that led to mastering the act or percept with the result that these steps disappear from consciousness. With each automatization, especially those involved in the abstracting process for conceptual thinking, man becomes less and less conscious of his sensual being, increasingly differentiates his self from his environment, and finds it more difficult to live in the present moment. An inability to be fully present and at one with the world around him leads to confusion about the purpose of human life.

THE RECEPTIVE MODE AND DEAUTOMATIZATION

A sharper sensory perception accompanying the absence of analytic thought, a blurring of the distinction between self and environment, and an atti-

tude of allowing the world as it is to enter oneself characterize the receptive mode. Success in this mode depends upon the ability to live in the present. The receptive mode results from deautomatization, a relearning process basic to every form of meditation (as that term is used in contemporary psychology) by which one reinvests automatized percepts and acts with the energy usually saved by automatization. Deautomatization sharpens sensual perception at the expense of abstract differentiation, breaks down the usual subject/object boundaries customarily experienced as the ego and its environment, and provides satisfaction gained through a deeper experience of the present moment. By regressing to a preautomatized childlike state, the normal healthy adult can open himself gradually to a new experience of reality that will effect a reorganization of his personality, or in other words, a change of consciousness. Within the receptive mode of consciousness one may experience in the here-and-now an answer to the question about the purpose to human life that is more satisfying than any conceptual answer arrived at by reflection on the past or hopes for the future.

CONCLUSION

In *Personal Freedom*, Deikman gives the following concise statement of his theory. "The meditation de-automatizes the generation of our thoughts by sending us back along the developmental path: sensations receive our attention while thought is ignored; the attention energy withdrawn from abstractions is reinvested in perception."

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MANAGING

ANGER, HOSTILITY, AND AGGRESSION

LINDA AMADEO, R.N., M.S., JAMES J. GILL, S.J., M.D.

The word cretin is rarely seen or heard these days, at least in our part of the world, since thyroid gland deficiencies are no longer common here. The term was originally applied medically to persons with thyroid enlargement resulting from an insufficiency of iodine in their diet. That was in a mountain region in France, where the sallow-skinned, dwarfed, and mentally slowed victims of the disease we now call hypothyroidism were labeled cretins because their manner was characteristically restrained, taciturn, and dull. The name given them, *crétin*, meant Christian. They epitomized, it was ironically thought, the unemotional saints that Christ's followers were exhorted to become.

The manner of religious life proposed to those of

us who were "formed" in convents, seminaries, and monasteries did not exactly demand that we become spiritual cretins, but it did require a high level of self-control over expression of anger or hostility. The implication, presumably, was that good Christians should not get angry or feel hostile toward anyone. It is only recently, at least in most houses of formation, that novices are being taught that feelings such as anger, and even rage, are natural and inevitable and should be dealt with deliberately in positive or constructive ways. Contemporary psychology, particularly the humanistic type, has taught us the importance of learning to accept our emotions, to be grateful for them, and how to cope with them, rather than repressing

them into an unconscious in which they can all too quickly find a way into mental or physical illness.

What appears to be a mixed message has always been a challenge to Christians. On the one hand, we are taught to "follow Christ by loving as he loved you"; "Never have grudges against others, or lose your temper, or raise your voice to anybody . . . Be friends with one another, and kind . . ." (Eph. 5:2; 4:31-32); and "anyone who is angry with his brother will answer for it before the court" (Matt. 5:22). On the other hand, we cherish an image of the angry Jesus driving out of his Temple "all those who were selling and buying there; He upset the tables of the money changers and the chairs of those who were selling pigeons." (Matt. 21:12.) And we learned to name anger as one of the seven capital sins. But most of us developed our feelings about love, anger, hate, violence, and peace when we were children and quite incapable of comprehending the subtle differences between being angry at someone and hating or despising him, and of fathoming what Paul meant when he said, "Even if you are angry you must not sin. Never let the sun go down on your anger or else you will give the devil a foothold." (Eph. 4:27.)

Still, it is one thing to say that we ought to be able to deal with our negative feelings—anger and hostility, for example—in a positive way, and something quite different to know how to do this with success and constancy. It is hoped that this article will put our readers in touch with some of the principles and resources that it might be practical to employ. We will concentrate on anger especially, and somewhat less extensively on hostility and aggression.

Anger is an emotion we all experience to some degree every day of our lives. It seizes us when we are prevented from getting what we seek or when something we need or want is rendered difficult or impossible to attain. In other words, frustration or deprivation, no matter when perceived or for whatever reason, provides an occasion for anger. This most frequently occurs when we are dealing with other people. Anger is regarded by psychologists as a negative or painful emotion: like anxiety, it is regarded as stressful and, if prolonged, can precipitate a stress-related disease such as high blood pressure, peptic ulcer, heart attack, or stroke.

COPING WITH ANGER

A number of authors have offered potentially helpful suggestions about ways of dealing with anger. One of these is Leo Madow, M.D., chairman

of the Department of Psychiatry and Neurology at the Medical College of Pennsylvania. In his book *Anger: How to Recognize and Cope with It*, Madow suggests that the first step a person should take in managing his anger is to recognize it and admit to himself that he is feeling angry, even if his affect is not very intense. He comments that the anger of which a person is aware generally proves to be less harmful than that which remains unrecognized or denied. Many individuals, Madow says, talk about being disappointed, let down, or frustrated without realizing that these feelings reveal a situation in which the fulfillment of a wish or need is being blocked and anger is inevitably being generated. Still, the anger that is present is not always available to our consciousness. Many people are prevented from perceiving their own anger because they would feel guilty or anxious if they recognized it in themselves. They repress it, therefore, automatically and unconsciously. These are usually individuals who have earlier been taught that a good child does not manifest anger, that a good friend is never angry, or that a Christian is always a loving—but not ever an angry—person.

A person's recognition of his own anger is possible even though it remains hidden, that is, more or less completely repressed. There are clues that give it away: unexplained tenseness in the body (particularly in hand, arm, and facial muscles) is a frequent sign. Irritability, insomnia, headaches, excessive ingestion of food or alcohol, boredom, and depression are other signals of stress that can be caused by anger. Madow advises: "If you are feeling sad, unhappy, fed up, annoyed, hurt, harrassed, and talking about being frustrated, disappointed, ready to explode, or using any of the other expressions that hint at hidden anger, perhaps you should ask yourself, 'Am I angry about something?' " When you hear someone trying to tell you that you appear to be angry—especially when you are inclined to say "I certainly am not"—it is time to ask yourself that same question.

To cope successfully with anger, it is important to realize that logical reasoning to its existence is not enough; we need to feel it. For example, if a person is prevented from getting something he really wants or needs, it will not be sufficient to reason that since he's experiencing frustration, which brings on anger, he therefore must be angry. Rather, it is necessary that he feel the anger if he is to properly deal with it. Therefore, a better approach would be to say, as Madow recommends, "I am frustrated, and that—dammit—*does* make me angry!" It is only when a person allows himself to

feel anger that he is recognizing it and thus taking his first step toward coping with it effectively.

IDENTIFY THE SOURCE

The second step involves coming to an understanding of the source of anger. At times this may be accomplished with very little effort, but in other circumstances it will be more difficult. What makes the difference is the status we attribute to the one who is frustrating us. If he is powerful or can damage us in some way, we are often inclined (unconsciously) to refrain from blaming him. We tend to direct our anger toward someone else—someone less threatening. For example, a teacher may be blaming the slow-learning students for being the source of his anger when it is actually some policy imposed by the school principal that is frustrating and angering him. If the principal is a potential threat to the teacher's job, the latter will be inclined to direct his anger toward his students and think of them as its cause. But to deal with this emotion constructively, the teacher needs to face reality, which means, in this instance, recognizing that the real source of his anger is the school official who is getting in his way.

It is the use of the mental mechanism called displacement that makes identification of the source of our anger at times difficult. In the above example, the anger actually resulting from the principal's action was displaced in such a way that the teacher was ready to interpret it as provoked by his students. Anger is also displaced when a person blames someone else for not reminding him of something he himself should have remembered. Perhaps the clearest example of all is provided by a person who kicks a door he bumps into. The door is not at fault, but blaming it is less humiliating for the person than admitting his own clumsiness.

DETERMINE THE CAUSE

The third step is to figure out the cause of anger. As with identifying the source, this is sometimes easy to do but at other times may be difficult or even impossible without help. If a person is on the telephone listening to someone talk on and on while he is anxious to end the conversation so he can keep an appointment, there is no problem of understanding why he is feeling angry; the talker's behavior is frustrating to the listener, and anger is inevitable. Or if a person goes to the library to read a particular article in a periodical and finds that someone has removed those pages from the only copy available, he will have no difficulty knowing that he is angry. But when someone finds himself day after day surrounded by people he enjoys working with, and yet realizes he is becoming increasingly angry, it may not be so easy to deter-

mine the way in which some desire or need is being frustrated. He may be ignoring a deep-seated need for some hours of privacy in his life. His lack of conscious awareness of this need does not mean that frustrating it will not result in anger.

The following is an example of a frustrated need resulting in anger that might require the assistance of a professional counselor: An extremely generous and dedicated priest has for years built his ministry on the belief that when God calls someone to the priesthood, the vocation entails that person's being constantly at the service of others and seeking nothing for himself. The man finds that he is becoming angry, irritable, and impatient with his parishioners, but he cannot figure out why. He consults a clinical psychologist to help him explore the frustrated need that lies below the reach of his conscious awareness. Together they are able to reach an understanding the priest could not get alone—that he needs friendship in his life, the support of others who care about him, and that this is the need he has been chronically neglecting to satisfy. Many religious people remain unaware of some of their deepest needs and yearnings, with stress in the form of anger resulting, as seen in this example. Well-trained and alert spiritual directors, formation personnel, and superiors can often be helpful by pointing out the signs of anger they are observing and by encouraging an explanation of their motivation.

A REALISTIC SOLUTION

The fourth step involves dealing with anger in a realistic way. If a pupil keeps talking to another student while the teacher is trying to teach, it is appropriate for the teacher to insist that the talking cease. It would not be realistic for the teacher simply to suppress his anger. Such a confrontation with the person provoking the anger often resolves the problem. But even if, for some reason, it would be unwise for the teacher to express his anger directly, it would be unhealthy for him to deny that he is distressed. Anger that is dealt with in some constructive way (rather than ignored or denied) is much less likely to cause problems, especially when the experience becomes prolonged. Usually, the best way for a person to solve problems that are resulting in anger is to confront the one whose behavior is frustrating and let him know your feelings, desires, or needs so that he will have an opportunity to do something about modifying his objectionable behavior. An example might be a sister doing counseling work with adolescents and their parents. When she finds that her religious superior is becoming unnecessarily involved in this process in a disruptive way that results in intense anger on the part of the counseling sister, she would do well to tell her superior about her frustration and anger,

Anger that is not verbalized will demonstrate itself some way in the frustrated person's attitude or behavior.

then see if the other woman will change her behavior so that she becomes less destructive and annoying.

At times the only reasonable way for a person to eliminate the anger he is experiencing—particularly when the frustrating person cannot or will not change his behavior—is to give up the wish or desire that is being frustrated. Thus it would be difficult perhaps, but still wise, to stop trying to teach a boy to play a musical instrument if his baseball coach adamantly refuses to allow him time to practice his music between lessons. Madow offers the useful suggestion: “If a situation bothers you, the best thing to do is to make the changes necessary for your own comfort. Insisting that blame be placed where it belongs and that the person at fault must be the one to change may only lead to further unhappiness.”

FURTHER RECOMMENDATIONS

Another author who has instructively treated the problem of handling anger effectively is psychologist Michael Cavanaugh, a professor at the University of San Francisco. In his recent book *Make Your Tomorrow Better*, Cavanaugh points out that “anger is a feeling to share, not a weapon to slay people.” Consequently, he maintains that an angry person would be well advised to avoid confronting another person when he feels resentful and inclined to inflict pain in retaliation. He suggests that it would be better to ventilate these feelings with a trusted third person as a way of taking some of the destructive edge off the anger. Cavanaugh also advises that the communication of anger should be kept current as a way of preventing its accumulation to the point of becoming fury or rage.

This would entail communicating it each time it arises. Anger that is not verbalized will undoubtedly demonstrate itself some way in the frustrated person's attitude or behavior. The person who is causing the anger should be confronted with a statement such as, “I'm angry because of what you are doing (or not doing) and I'd like to talk with you about it so that we can resolve this issue in a way that will satisfy both of us.”

Cavanaugh stresses the point that while we are discussing our anger with the person who has triggered it, we should avoid what he terms “sandbagging.” He describes this practice as “resurrecting stale angers that go back six months and that were never aired.” He, like Madow, acknowledges that it is far easier to write about dealing with anger constructively than it is to take the right steps in the midst of intense anger, but he promises that a stepwise approach, such as the one outlined above, will enable a person gradually to achieve a fluid and spontaneous way of expressing his anger whenever he finds it aroused.

ANGER IN MINISTRY

Perhaps the most valuable contribution to recent literature in this area has been made by David Augsburger, associate professor of Pastoral Care at Associated Mennonite Biblical Seminaries in Indiana. Published in 1979, Augsburger's slender volume, *Anger and Assertiveness in Pastoral Care**, provides a wealth of insight into the ways anger enters a minister's life. Augsburger offers many practical strategies for dealing with this emotion in styles that can be constructive and personality-integrating. He suggests six ways in which anger can be positively productive—that is, ways in which it can contribute to personal integration or wholeness. These include:

Appreciating. I cherish my capability to be fully human and alive, with recognition of the fact that my worth as a person is undiminished when I am angry, perceiving negatively, or feeling hostile.

Trusting. I trust my capacity to respond in thought, feeling, word, and deed spontaneously. It is only when I find my thoughts and feelings are becoming ineffective or unsatisfying that I restrain them.

Owning. My thoughts, feelings, words, and deeds are mine. They are my personal responses to the way I chose to perceive a situation (e.g., as threatening, comic, rewarding, etc.). It is my own inner activities that determine my emotional reactions. You don't make

* From *Anger and Assertiveness in Pastoral Care*, by David W. Augsburger, copyright 1979, Fortress Press. Reprinted by permission.

me angry; I make myself angry by the way I choose to think about you and your behavior. I own my emotion.

Experiencing. I can't choose my emotions directly; they result from the way you treat me (e.g., frustratingly, threateningly, negatively, etc.). When I find that you are not responding with the behavior I desire, I feel anger. My choice of this emotion is only indirect; it is based on my selecting a negative way of perceiving your action. This anger is an experience I accept, own, and undergo.

Awareness. Arousal of my body often signals the presence of negative emotions even before I am aware of my perceptions and desires. I can learn to listen to my body more attentively and comprehendingly, through being more aware of my anger even when it is only slightly or moderately aroused.

Growing. Learning to manage my anger enables me to respond in increasingly mature and effective ways. This occurs as I become more and more capable of owning my unique ways of perceiving, appraising, experiencing, and desiring, with the realization that I can modify these . . . to improve my relationships and degree of satisfaction with life.

**Hostility, as
opposed to anger,
always tends
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REACTING OR RESPONDING

Augsburger makes a useful distinction between the psychologic processes of reacting and responding. People are said to "react" when they believe that their behavior is determined by others—for example, when they think that others are responsible for their emotional pain, and that their distress will continue until those others make a desired change that will take the pain away. Such persons deny ownership of their anger; they attribute it elsewhere. This could be classified as blaming-anger, and these are people who consider themselves victims of the behavior of others who can at any time frustrate their desires or demands and plunge them into a painful, angry state.

People who "respond," on the other hand, are those who affirm that they make their own choices regarding their desires, demands, perceptions, appraisals and so, indirectly, their emotions. They know they can interrupt old patterns of automatic emotional arousal and decrease the stress in their lives. They can be angry when they choose to be, and they can also interrupt their anger by choice and create new ways of responding to others.

Let's look at an example: Picture a sister who is teaching art in college. She is a good teacher but not a very talented artist. Unfortunately, she cannot tolerate criticism well. Whenever she completes a painting, she enthusiastically shows it to her friends on the faculty and to her students. De-

siring nothing but praise, she is frustrated when some of them point out the things they do not like about the painting. As a person who reacts, she blames them for saying things that upset her, regards them as the source of her unhappiness, and strives to teach them to appreciate the beauty she sees in her own productions. If they will not or cannot change, she feels she must remain an unfortunate victim of their obtuse behavior.

Can this woman change and become a responding rather than a reactive person? There is no reason to think she cannot, if she is willing to try. What would this entail? For one thing, a choice of a new way to perceive and evaluate what her critics are doing. She needs to stop viewing their comments as a personal put down and instead learn to regard these persons as benefactors who are helping her to see where there is room for improvement in her work, at least according to their personal tastes. If she can learn to accept their negative remarks just as gratefully as she does their positive ones, she will have moved a long way toward becoming a responding person. If she is going to succeed in becoming a less angry woman, she will also need to disengage her self-esteem from the comments her pictures elicit.

HOSTILITY EXTENDS ANGER

At this point, for the sake of clarity, a few distinctions ought to be made. There is a difference between being angry and being angry at. If a person becomes frustrated because his stove won't work when it is time to cook dinner, he is angry. If, however, he has left his shoes with a cobbler who

promised to have them ready by five o'clock but who at that hour hasn't begun to fix them, he is frustrated and angry at the man whom he holds responsible. Now, if he were to escalate his affective response to the level at which he is inclined to injure the cobbler by punching him in the jaw, he would be experiencing hostility. And if he should actually strike him, it would be an act of aggression motivated by his anger and hostility.

Hostility, as opposed to anger, always tends to produce injurious or destructive phantasies or actions. It is often accompanied by hate, an emotional rejection of a person or thing that results from regarding such person or thing as being in some way bad. Morality enters the scene when a person chooses to perpetuate a feeling of hostility, to act aggressively (in the sense of destructively), or to hate. Obviously there are times when hostility-motivated deeds are actually spontaneous reactions, and the behavior is not deliberate. Under such circumstances, of course, responsibility is diminished, as moral theology and philosophical ethics have long been teaching us.

One kind of hostility flows from frustration that not only results in anger but that also inclines a person to inflict harm. For example, if a driver bumps the rear end of the car in front of him that is stopped for a red light at an intersection, the driver of the bumped car may be so distressed that he is prompted to swear insultingly at the other. One highly recommended book that deals with managing emotions, especially hostility, under such frustrating circumstances is psychiatrist Milton Layden's *Escaping the Hostility Trap*. Aware that many psychotherapists recommend that a person immediately ventilate his hostility vociferously rather than suppress it, Layden is nonetheless opposed to a person's blasting his neighbor, spouse, child, or anyone else whenever he feels so inclined. He is not only concerned about the effect on them—on their disposition, health, cooperativeness—but also on the hostile person whose emotionality may well provoke retaliation and could even cost him his life. While maintaining that "hostility is generated only in reaction to depletion of status," Layden sees emotionally healthy behavior as based "on the belief that we are the equal of our peers"—the same foundation, we could add, as that on which a person builds his sense of justice. Any action on another's part that we perceive as demonstrating a lack of respect for us is going to provoke our hostility. So, the constructive tactic in all such situations is to maintain or quickly restore your sense of personal worth by whatever type of thinking and behavior will accomplish this.

Exemplifying the fact that the "degree of hostility produced is determined by the degree of inferiority we feel at a given time," and also the

type of strategy Layden proposes, would be the following:

Irene, a sister who directs a parish choir, has just been given an admonition about her attire by a superior who, in effect, has humiliated her. Irene does not feel like going to choir rehearsal but does so feeling that it is her duty. While directing a hymn, she notices that two of her singers are chatting and not paying the slightest attention to her. She stops the singing, turns toward the two, and berates them in a most hostile way, despite the minor nature of their transgression. Obviously, her lowered level of self-esteem predisposed her, as Layden would say, to react to this further slight (perceived as a sign of disrespect for her authority) in this uncalled-for, destructive way. But how could Sister Irene learn to avoid such behavior on her part, knowing that situations like this undoubtedly arise at times? She can only protect herself "by maintaining a healthy resistance: a healthy level of Self-Respect," Layden insists. And since we become hostile only because of our inferiority feelings, he concludes, "the logical method of removing hostility is by elevating our level of Self-Respect." His insights would imply that once humiliated, Sister Irene would have to choose some sort of behavior that would quickly reestablish her sense of worth. A short, reassuring conversation with a friend, in person or on the phone, might accomplish this for her. And when she notices that her singers are talking while she is directing, she might do well to consider some self-soothing words such as, "their conversation is between them; it says nothing at all about the quality of my leadership."

A LIFE-LONG HOSTILITY

Another kind of hostility develops during infancy and childhood and is carried through life as a residual, potentially destructive tendency. It is considered to be a result of parental domination, overprotection, neglect, or rejection, and manifests itself in behavior "ranging from direct and open hostile actions against other individuals and against society, through more or less inhibited, disguised hostility to other individuals, to actual social constructiveness," states psychoanalyst Leon Saul, M.D., in his book *Psychodynamics of Hostility*. Antisocial ways of dealing with hostility take the form of criminal behavior; private ways encompass neurotic and psychosomatic disorders; the social handling of hostility is constructive and, for the welfare of individuals and society, managed through sublimation. Certainly the antisocial, psychiatric, and medical manifestations of hostility call for response on the part of professionally trained persons, if the individual is to function socially and personally in as healthy a manner as possible. Those who care for such persons in

THE INVERSE RELATIONSHIP BETWEEN HOSTILITY AND SELF-ESTEEM



ministerial ways can be aware of the relationship of hostility to these conditions and may refer their charges to professional consultants for appropriate help.

A person who freely accepts his hostility can channel it in such constructive ways as attacking social evils such as crime, injustice, tyranny, or prejudice, and in the defense of family, community, or institutions. According to Saul, this expression of prohuman hostility can be verbal and intellec-

tual rather than physical, as exemplified in the lives of Florence Nightingale, who battled for proper medical and nursing care for British soldiers, and human rights crusader Dorothea Lynde Dix. Sublimated hostility, he states further, can serve as a powerful motive to go to the assistance of those who are burdened and to control them in a kindly but parental way.

Those who are providing spiritual direction, guidance, or leadership for religious persons who

Whenever anger and hostility combine to motivate external behavior, the result is aggression.

bear the burden of hostility throughout their lives can help such persons to recognize the disguised ways that their hostility is manifesting itself. As a personality trait, and not just as a response to some specific provocation, it may appear in the form of hypercriticalness; nagging; holding grudges; cynicism; prejudice; readiness to belittle and disparage; quickness to take offense; suspicion of peoples' motives; a tendency to exploit, humiliate, and intimidate; a way of bringing conversations around to something that can be deplored or viewed with alarm; devotion to some cause, project, or scheme manifested consistently through finding fault with some nonallied person or opponent; and a striving for truly impossible goals (so that hostility can be directed toward the person(s) who may stand in the way, rather than being turned inward and resulting in depression). Individuals displaying such traits can be helped to realize that they are likely to affect negatively their interpersonal and ministerial effectiveness along with adding unhappiness to their lives. The short-term help of a clinical psychologist or psychiatrist might be needed when these characteristics are severe and when the person is unable to bring them under control alone.

PREVENTION OF AGGRESSION

When anger and hostility combine to motivate external behavior, the result is aggression. This is broadly defined in the monograph *Human Aggression*, authored by social psychologist Robert Baron of Purdue University, as "any form of behavior directed toward the goal of harming or injuring another living being who is motivated to avoid such

treatment." But aggression can be dichotomized in a number of ways including physical/verbal; active/passive; direct/indirect; and hostile/instrumental. This last pair deserves special attention. The hostile type of aggression is that in which the major goal of an aggressor is causing the victim to suffer harm or injury. Instrumental aggression, however, exists when an aggressor's assault upon someone is a means of attaining goals other than the infliction of damage. (Examples: beating an old man to steal his money or other possessions, or spreading malicious rumors about a competitor in order to win a coveted position.) Among psychologists there has been a recent trend toward substituting the terms "annoyance-motivated" and "incentive-motivated" for hostile and instrumental aggression, respectively. The first refers to aggressive actions undertaken principally to reduce noxious conditions—for example, to terminate mistreatment at the hands of others; the second refers to aggressive actions performed mainly to attain extrinsic incentives, such as tripping a competitor in a race.

Until recently, far more attention was paid by behavioral scientists to the study of the causes of aggression than to methods of managing and preventing such behavior. Apparently it was widely believed that the preventive effectiveness of such tactics as punishment and catharsis was unquestionable. In regard to punishment, however, it now appears that threats of such aversive treatment are effective in curtailing aggression only when (1) the aggressors are not very angry, (2) the magnitude of punishment they expect is great, (3) the probability that such treatment will actually be inflicted is high, and (4) they have little to gain from their aggressive actions. Unless these conditions exist, threatened punishment may fail entirely to inhibit aggression. Actual punishment seems likely to be effective in preventing later aggression only when it is viewed as legitimate by its recipients, follows quickly after aggressive actions, and is administered in a sure and predictable manner. When these conditions do not prevail, punishment is likely to enhance the occurrence of aggressive behavior.

The theory of providing angry individuals with a chance to blow off steam has been mentioned earlier. It has long been expected to make them feel better and weaken their inclination to engage in destructive behavior. There is evidence to support the idea that participation in various forms of aggression (e.g., sports or hard physical work) may in fact cause angry individuals to experience a marked reduction in emotional arousal. But research has also established that participation in almost any form of human activity that lessens aversive treatment from others will bring about a similar outcome. As to the belief that present aggression decreases the probability of future as-

The hostile type of aggression is that in which the major goal of an aggressor is causing the victim to suffer harm or injury.

saults, there is evidence that only attacks that are directed against the source of one's anger or annoyance will produce such an effect. Catharsis, then, as a technique for preventing violence, seems less promising than once believed.

Research has also demonstrated that the introduction of nonaggressive human models into tense and threatening situations tends to reduce aggressive behavior. By demonstrating as well as by urging restraint, such models can even neutralize the influence of highly aggressive models and thus exert socially beneficial effects. Nonaggressive models also reduce the incidence or the intensity of external aggression without simultaneously provoking indirect forms of aggressive behavior. Baron states that research has shown that since aggression is often under the control of cognitive factors, one that proves highly effective as a preventive element is information regarding the reasons behind provocation from another person. When reasonable explanations for provocative actions on the part of others are provided to potential aggressors, and if such information is understood prior to annoyance or provocation, the degree of anger may be held to a low level.

Finally, to control aggression, it is useful to note that human beings are incapable of engaging in two incompatible responses at the same time. Recent investigations have shown that empathy toward the victim (induced through the signs of discomfort he reveals) and feelings of amusement (resulting from perceiving the humorous elements in the existing situation) can greatly reduce the strength of an aggressive attack against others. Since religious leaders and other spiritual helpers are not likely to have to deal often with aggressive

behavior, this information about preventing and decreasing aggression is largely academic. But the close relationship we have noted earlier between anger, hostility, and aggression would certainly seem to indicate that whatever is done to mitigate or eliminate the first two elements would amount to a major contribution toward preventing the third. In other words, helping religious persons to manage their anger and hostility would also help them immeasurably to contribute to the establishment of Christ's peace in our turbulent world.

Much more needs to be written about the management of anger, hostility, and aggression and what can be done by religious persons in positions of influence to help those in their care to control these; but at least enough material has been included here to begin the dialogue that is desired. Future issues of *Human Development* will return to this topic; questions, issues and problems related to it will be pursued. It is hoped that this introductory article will serve as a catalyst.

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Book Review

DON SUTTON, S.J.

Life Maps: Conversations on the Journey of Faith, by Jim Fowler and Sam Keen, Jerome Berryman (ed). Word, Inc., Waco, Texas, 1978, 164 pp., \$5.95.

Small books sometimes slip by without attracting the notice they deserve. One that merits a better fate is *Life Maps: Conversations on the Journey of Faith*, the printed form of a colloquium held at the Institute of Religion in the Texas Medical Center, Houston. Edited by Jerome Berryman, Director of the Houston Children's Center, the book brings together the theologic and psychologic views of Professor Jim Fowler of the Candler School of Theology at Emory University, Atlanta, Georgia, and those of writer and lecturer, Sam Keen, who is presently consulting editor for *Psychology Today*. Faith emerges from the dialogue as both glue and solvent—putting things together, as Fowler contends, and taking them apart, as Keen maintains.

Editor Berryman sets the *Conversation's* tone by recalling theologian H. Richard Niebuhr's suggestion that the term "faith" might be better thought of as a process rather than as a partial reality. Berryman believes that faith, in a developmental perspective, implies a process that can aptly be compared with the concept of a human journey. His introduction provides a rich compilation of diverse aspects of the journey and underlines the universal applicability of the image. He quotes from the Eastern writings of Lao-tzu, and from the religious works found in Buddhism and Hinduism. He cites the Psalms and the words of Jesus when He referred to Himself as the Way, and he emphasizes

the sensitivity to being in the present that is required for success in accomplishing a spiritual journey. His contention is that we in the West are numb because of the overstimulation inflicted by our culture, and that this numbness inhibits faith. He argues that "One trusts through knowing and knows through trusting," but a person must be able to feel before either is possible, and our culture impedes feeling. However, he claims there is a new interest in religious matters under new labels such as "altered states of consciousness." Sam Keen echoes the same conviction on the basis of his own rejection of formal religion that he felt was necessary for exploring "things religious" within the personal events of his life.

Jim Fowler stresses the importance of understanding faith as a verb rather than as a noun. He sees faith as universal—a feature of the living, acting, and self-understanding of all human beings, whether or not they admit they are believers. For Fowler, faith is a core element in every personality, essentially a way of "being-in-relation," not only between person and person, but also in a triadic pattern of person to person in relation to cause or value. These causes or values are embedded in and bounded by what Fowler calls "the ultimate environment." This triadic form of faith gives order, coherence, and meaning to the forces and powers encountered in life. A person inevitably makes sense out of life, finding some kind of order or pattern in his or her own experiences. This process is one of faith for Fowler, even when it is embodied in a statement such as "Life makes no sense." Such faith need not necessarily be religious since it does not have to involve creed, liturgy, ethics, or religious tradition, but it is always a dynamic principle motivating the journey of the self. Differences in the patterns of faith and the ways in which people use them to interpret "the ultimate environment" are not random but, as Fowler believes, "functions of different thought and value patterns, some of which can be systematically accounted for in developmental terms."

Fowler presents the relationships between the writings of Piaget, Kohlberg, and Erikson (and their theories of intellectual, moral, and psychoso-

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cial development) and his own theory of faith development. His discussion is clear and does not presuppose extensive familiarity with the works of these other theorists. He gives descriptions and illustrations of his own six stages of development, insisting they are not cubbyholes into which individual persons can be conceptually stuffed. He suggests that these stages be used as "models by which certain interrelated patterns of our thinking, valuing and acting may be better understood." Fowler hopes the sequence will be used to clarify the aims of education and religious socialization and believes it would be useful to keep in mind during the course of spiritual and psychologic counseling. For persons involved in the work of spiritual direction or religious formation, his stage exploration can provide the academic basis for a deeper appreciation of individual differences and their impact on the stance of the unique person before God. Fowler's examples are clear and behaviorally oriented. The reader should have no difficulty understanding them and utilizing Fowler's scheme as a theoretic base in dealing with the persons in their care.

Sam Keen's contributions to the colloquium provide an interesting contrast. He suggests that the thrust of Fowler's approach is in creating coherence and unity while his own approach tends to emphasize the pluralistic and the individual. Keen sees faith (as trust) "manifested in a gradual or sudden yielding of the illusion of control and a concomitant loss of character and transformation of personality." He views a major part of the energy within the personality as being directed toward the creation and control of defensive systems: a result of our coming into the world in an injured state (original sin). Obsession with control is a basic element in the Western personality, and as Keen observes, we distrust what we cannot control. Ultimately a person must ask whether the world is trustworthy. If it is, then control is not so essential and the individual can relax his vigilance. This philosophic position seems closely related to the notion of the "ultimate environment" presented by Fowler.

Keen, too, outlines closely and intriguingly a series of developmental stages related to the faith that he calls trust. The stages are termed: child, rebel, adult, outlaw, lover, and fool. Interestingly, a saint serves as his model for this final stage. Keen expresses a desire for a holistic approach to faith and appears to lament his own inability to find it in Christianity. He editorializes on the faults he has noted in the theologic education of men and urges that vulnerability be an essential quality in every clergyman and religious person.

The colloquium closed with Jim Fowler's description of his first exposure to *The Spiritual Exercises* of St. Ignatius. He found that Ignatius was

much like Carl Jung "in his understanding of the way the unconscious produces symbols that can depict our situation, our needs, our directional tendency." Fowler's perception of the *Exercises* gives new insight into their power and utility, even for those outside the Roman Catholic tradition.

This little book is both interesting and valuable for its presentation of the variety of positions in faith that may be encountered by spiritual directors, formation staffs, and religious superiors in their work with those the Lord has in Providence entrusted to their care.

Is the Cigarette Smoke of Others Dangerous?

At the present time there is no evidence that exposure to the cigarette smoke of others causes serious diseases of either lungs or heart. However, if a person already has a lung or heart disease, such exposure to smoke can intensify the existing illness. The *New England Journal of Medicine* (March 20, 1980) reported a study of 2,100 workers that showed that nonsmokers who were chronically exposed to the smoke of others had a measurable change in lung function similar to that found in persons who inhale between one and ten cigarettes per day.

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